Zions Herald

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May 3 1950

FROM COVER TO COVER

AT THE HEART OF DEMOCRACY, the second in a series of articles on Democracy by Dr. Harold W. Ruopp, pastor of Hennepin Avenue Methodist Church, Minneapolis, Minnesota. . . . . Page 3

The Rev. Hampton E. Price, pastor of the Community Church of Clearfield, Utah, illustrates what Jesus meant when he said, "I AM THE GOOD SHEPHERD." . . . . . Page 4

Anna L. Stephens, who has served for several years as THE CHURCH SECRETARY in Epworth Methodist Church, Newcastle, Pa., and North Shore Methodist Church, Glencoe, Ill., describes the duties covered by this important post in the local church and the attributes that should be found in a person seeking such a position. . . Page 9

Plus news of the national assembly of the Woman's Society of Christian Service and the report of the Wyoming Conference.

READERS WRITE

An Heroic Stand

The enlightening editorial appearing in ZIONS HERALD of April 19th under the title, "We have chosen to stand by," brings to mind very vividly that immortal classic by John Greenleaf Whittier, "Barbara Frietchie."

Mrs. Zela Wiltsie Worley, little of whom is known by the many readers of ZIONS HERALD, a Christian missionary for many years in Foochow, China, has taken an heroic stand. The infiltration of Communism in China; the many handicaps; the seemingly insurmountable barriers impeding progress; together with an increasing tension prevalent among our Christian institutions and the defeatist attitude expressed by a prominent American theologian in which he sees nothing in the offing but dire failure for Christianity in China — all this would tend to dampen the ardent spirit of many a Christian missionary. But not Zela Wiltsie Worley and many like her who through Christian fortitude and sacrificial service are today holding the fort over whose ramparts the banner of the Cross still waves.

"They have chosen to stand by."

HERBERT P. DELANO,
Boston, Mass.

Same Breed Of Cats

As an economist, I am much puzzled by the implications contained in one sentence of your editorial, "When a Man Is Down," in ZIONS HERALD of April 12th. It states: "When Mr. Cunningham groups Socialists with Communists he reflects his own need for maturity." What can this mean other than that there is a clear, generally recognized distinction between socialism and communism, and that anyone who doesn't recognize it is uninformed or not grown-up? Now, let us look at only a few of the facts which prove the inaccuracy of this apparent meaning.

Of Communism, the *Encyclopedia Britannica* (1948 ed.) says: "Historically the term was frequently used as identical with socialism, as was done by Karl Marx and Friederich Engels in their famous 'Communist Manifesto' (1848)." And further: "Communism (as proposed by Lenin in Russia) is only one of the possible interpretations of Marxian socialism. . . ." And for Lenin and his followers: "Socialism or Communism were international movements which could only succeed, and were destined to succeed, on a worldwide basis."

Of Socialism, the *Britannica* says: "There exists no canon of Socialist doctrines on which all Socialists would agree. Karl Marx came nearest to providing such a canon in his formulation of 'Scientific Socialism' as contrasted with the Utopianism of his predecessors." Also, ". . . most of the Continental Socialist parties profess to base their policy on Marxism, and employ Marxian phrases and ideas for its expression. . . ." It further states: " 'To each according to his needs' has been a frequent cry among Socialists as well as Anarchists, and many Socialists have regarded complete 'Communism,' in the sense of unlimited free distribution, as desirable for as many goods as can be produced in the necessary abundance."

Is not the very name of the Russian government indicative of the identity of socialist and communist groups? According to the constitution of the Union of Soviet Socialist Republics it has as its foundation the socialist system of economy and the socialist ownership in the means of production and the abolition of the exploitation of man by man in accordance with the principle, "He who does not work, neither shall he eat."

John Strachey, Minister of War in the Atlee government Cabinet of Britain, in his book "Socialism Looks Forward," written just prior to the advent of the British Socialist party to power in July, 1945, made the following statement:

"Already, after all, a Socialist Britain would not be alone in the world. There already exists, in the shape of the Soviet Union first-class Socialist Power. If there were t such Powers in existence in the world, c italism would be very much on the def sive."

Why does the editor display so keen sensitiveness and concern to maintain a gr er respectability for "groups of Socialists" compared to Communists? Especially, si the distinction is invalid in history, in c nomic content, in the trend of party polit and in ultimate purpose. Socialists and Co munists are the same breed of cats, whet or not they have attained maturity.

F. E. WOLFI
Cincinnati, Ol

Amens And Gossip

I was interested in the full page of lett (issue of April 12) from readers who adm Billy Graham, and who are yearning af more of the "old-time religion." They m me reflect on some of my own early exp iences.

I remember very vividly the loud "Ame and "Hallelujahs'" of the pious Methodists the village church where I was brought I remember, also, the gossip and scanc mongering, the intolerance and contentio ness, which characterized some of those "sa tified" Methodists.

The brand of Christianity which is liv daily by the members of the church of wh I am now the pastor is of a far higher varie even though there may not be so many pr ers or public professions of religion. Th people are kind to their minister and kind each other, even the sinner, something wh could not be said of many of the "shouti Methodists" whom I knew as a boy.

Also, a word needs to be said in favor the young men who are now starting out the ministry. My contacts with them wou indicate that they are deeply in earnest, a as wholly committed to their task as any g eration which preceded them. They may in for folk dancing, but they go in for so other things which are extremely necess in our contemporary world.

Contrary to those that bewail the lack spiritual life and the failure of the church I think that it can be maintained on ma grounds that the present age is one of t great ages of Christian faith. As the Scott preacher, A. J. Gossip, said a few years ag "I believe that men will look back on our c — empty churches or no — and say envio ly: 'Ah! how easy it must have been to a believer in those times, when the H Spirit was walking in every common stre and marvels were happening before their ve eyes.'" The Billy Graham movement w very likely be cited to prove how religic we were at the middle of the 20th Centu

(Rev.) CLARENCE F. AVEY
Athol, Ma

At The Heart Of Democracy

HAROLD W. RUOPP

At the heart of democracy is — what?

The Declaration of Independence makes one answer to at question:

> "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

here are no reservations or restrictions as to race, color, eed or national ancestry.

A second answer to the question is to be found in the miliar words of Abraham Lincoln —

> "that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth" —

ith no reservations or restrictions as to race, color, creed, national ancestry.

Still another answer to the question was given by Frankn D. Roosevelt. At the heart of democracy, he said, is eedom: "the four freedoms" — freedom of speech, freeom of worship, freedom from fear, and freedom from ant. "These freedoms," he declared, "are the rights of en of every creed and every race, wherever they live. his is their heritage, long withheld."

To these answers — and others that might be given — want to add another. When democracy is really efective, at its center you will find brotherhood — both as way of thinking and a way of life. At the heart of ictatorship is bondage; at the heart of true democracy brotherhood.

And brotherhood is at the heart of democracy because is first of all at the heart of great religion. Religion nd democracy are inseparably bound together. They tand in relationship to each other as mother and child. he central teaching of the Christian religion is that God the Father, and all men are His children. Christianity, herefore, insists upon the sanctity of human life and the upreme value of individual persons, and so also does a rue democracy. Without the influence of religion, and specially of Christianity, it is highly doubtful if there vould be democracy as we know it and as we dream of it.

What is the first and great commandment? There is o doubt in the mind of Jesus as he answers that question:

> "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. And the second is like unto it: Thou shalt love thy neighbor as thyself."

Those words, by the way, were not original with Jesus. The first part of the commandment is from the Book of Deuteronomy (6:5) the second part from the Book of Leviticus (19:18).

What Jesus did in the parable of the Good Samaritan vas to answer the question, Who is my neighbor? And is answer was, your neighbor is anyone who is in need f your understanding and help. There are no restrictions in his thinking as to race, color or creed. In the parable, the man helped was a Jew; the helper, a despised Samaritan. But both were the sons of God, and brothers each to the other.

Which brings us to the question: Having a democracy in name, what keeps it from being a democracy in fact? For a democracy in fact is one in which brotherhood is practiced. What then stands in the way of brotherhood? The answer is to be found in a single word, standing for a sinister reality: Prejudice.

And what is a prejudice? The dictionary says that it is "a preconceived judgment; an opinion adverse to anything without just grounds or before sufficient knowledge." In other words, a prejudice is an emotion without a head on it. It is difficult to change the mind of a prejudice because it has no mind to begin with.

These prejudices, it is now generally recognized, are not biologically inherited; we do not inherit them as we inherit our arms and legs and the color of our eyes. They are part of a social inheritance passed on from generation to generation. It is in the light of this fact that we can understand what was meant when a person once said to me: "I did not know that I was supposed to dislike other races until I was fifteen years of age." A small child, unconditioned by its elders, is without racial prejudice.

Where do these prejudices come from? They have their foundations in a vast number of misconceptions and errors, and many times in vicious falsehoods.

For example, there is the notion held by many people — sometimes consciously, quite often unconsciously — that some races are superior and others inferior; which usually means that my race is the superior one and all others are inferior. But this notion of the superiority of some races and the inferiority of others has no scientific basis whatsoever. One of the most distinguished anthropologists, Dr. Franz Boaz, put it this way:

> "Every race has its mentally strong and weak individuals, its great intellects and its idiots, its men and women of strong and weak power. The existence of any pure race with special endowments is a myth, as is the belief that there are races all of whose members are foredoomed to eternal inferiority."

St. Paul's statement that "God hath made of one blood all nations of men for to dwell on all the face of the earth" is not only good religion, it is also good science.

It is because of deep-seated prejudice that one frequently hears a statement like this: If you practice brotherhood with Negroes, they will at once want to inter-marry. To that statement, as I see it, there are just two answers: first, it is not true; and second, as Pearl Buck has put it,

> "Are we to deny to 12 million Americans the rights and privileges of our country, and are we to risk our very democracy itself by maintaining a determined ruler-subject relationship between

(Continued on Page 15)

I Am The Good Shepherd

HAMPTON E. PRICE

Holman Hunt has painted a beautiful picture of a shepherd leaning far down a steep mountainside reaching for a sheep that has fallen down the cliff and is hanging precipitously. The shepherd's hand is almost on his head. Pleading and gratitude is in the expectant posture of the sheep. The shepherd is obviously risking his life to save the sheep. A crook is under one arm. A halo encircles the head. It is "The Good Shepherd."

That painting, a copy of which hangs over my head as I work, is a constant reminder to me and many others that this figure is perhaps the most appropriate of all figures applied to Christ. It acts as a spur and a challenge. But, more graciously, as a reminder of past deliverance and the present need of a Guide and Protective Companion.

Let us look first at the figure here used. This talk of Jesus came out of the Pharisees accusing Him of wrongdoing. He had, without their authority, healed a blind man. He then launches into quite an address to them and against them because they have claimed to have the only way to God. He uses the figure of the sheep, the shepherd, the sheepfold, the porter, the relationship between sheep and shepherd. A figure as common to them as it is uncommon to us.

Usually, scholars tell us, the sheepfold was a high walled enclosure open to the sky. It had a heavy barred door. A porter opened and closed it. At the sound of the shepherds' voices, the sheep would file out and follow them — to each shepherd only his own sheep. A stranger they would not follow. A Scotsman thought he would test this text. He exchanged clothing with the native shepherd and called the sheep. They remained motionless. But at the voice of the Scottish dressed Palestinian the sheep followed. The shepherd always came and went through the door. The porter opened to him.

Sometimes the sheepfold had no door. In that case the shepherd lay across the entrance and became literally "the door." An hireling would not care particularly if a wolf or robber came to snatch at the flock. He would rather run than protect. The real shepherd knew his own, his own knew him. A missionary in wildest Lebanon asked a native shepherd: "Do you count your sheep every night?" "I don't need to," came the reply. "You could put a cloth over my face and bring the sheep, but let me run my hand over their heads and I could tell in a moment whether they were mine or not."

"I know mine own and mine own know me." Jesus said: "I am the Good Shepherd."

One of the great tragedies of our day is that we do not often measure ourselves against the perfection of Christ, but rather against the imperfections of other men. We a not bad. We are just not good. We are not evil. We a just self-satisfied.

We are like sheep.

The shepherd calls the sheep. But, being sheep, sor of them decide to stay in the comfortable enclosure. Bei sheep, they cannot foresee that no porter and no shephe will guard them here during the day. They will soon b come an easy prey to lurking enemies. The shepherd, b cause he cares for the sheep, then goes in to where t dull, the stubborn, the lazy, and the disobedient are, a drives them out. The same rod and staff that are a co fort out on the range where even the sheep can sense t danger are now used for discipline in the comfortable e closure where only the shepherd can foresee danger. Chri is the Good Shepherd. He saves us from self-righteou ness if we will hear his voice.

We in America are certain we a *socially* so right. The sign we di played on our cars during the w still bears our proud prayer-charn "God Bless America." Anything th is uttered that has the least sour of Christian compromise is immed ately damned with the one wor "Red." We are self-righteous in o national dealings. But God has standard. We must measure ou selves, as we are being measured, b that standard.

In 1937, a group of ministers i Detroit were called out of bed ear one morning and were informed th at 4 o'clock that day a huge ma meeting was to be held in Cadill Square where city traffic would be snarled for hours. Th mayor had left town. The police chief had added dep ties. The tension would surely bring bloodshed as th sit-down strikers of Chrysler met. The city had refuse a mass meeting permit. The pickets would meet regar less. Both sides were sure they were right. Finall one minister made a strange suggestion. He said, "L us pray." No one objected. They did. The actin mayor then said, "Suppose the meeting were held 6 o'clock." The union leader then said, "Suppose w hold it at one end of the Square." It was done. At convenient time and place they met, and no blood wa shed that day.

Christ saves us from self-righteousness because H makes us see our imperfections against His perfectio He drives us out of our comfortable ways of stubbornnes dullness, stupidity, selfishness, and disobedience by th rod of His mouth and the staff of His example.

St. Paul bid us: "Be ye transformed by the renewin of your minds." It is true that it can be done.

As we think of Him, His life, His words, His death

> We do well, then, to admit that no amount of study of the authorities or the sources will enable us to see directly and definitely, as one sees whether an object is a piccolo or a piano, whether the Spirit is a person or a thing or a quality of either.
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> * * * *
>
> *"Our Faith in the Holy Spirit"*
>
> *The Advance for Christ and His Church*

His perpetual Presence, we learn gradually of His requirements. He helps us form right attitudes: *Right* becomes a native word to us. He helps us form good habits. He increases our foresight as we are enabled to see the outcome of a projected evil thought or action. He shows us the consequences of sin, increases our knowledge of God, of love of the good. He saves us from needless fears and anxieties. He saves us and others many hurts as He helps us bridle our tongues. We are assured that thinking Christly thoughts will transform our minds because we have the privilege of always observing others whose lives have been transformed by the renewing of their minds.

Let God Handle It

For example there was Marguerite Nixon. She was a prototype of many of us. Anxious, worried, fussy about trifles, filling her days with trivia until finally she went to bed for a long period. While there she had a religious experience. Her mind was transformed; relying on the promises of Christ she let God take over her life. "It was wonderful," she says. "There I was flat on my back and the world was going on nicely without me. Why, I was completely non-essential. Somehow, my husband was getting all his meals; his business was not collapsing without my guiding hand; and he had, from out of nowhere, produced the amazing ability to get his clean underwear from the bureau drawer and take a bath without my telling him. Somebody was answering the telephone, the front door and the back door, and the groceries were being ordered and the mail brought in, the bills paid and the laundry done. It was wonderful. I didn't have to worry about mud being tracked on the floors, or the dog getting his biscuits, or planning meals, or cooking them, or washing the dishes. It was no major crisis to me whether the azalea bush was covered against the predicted drop in temperature. The newspaper's ominous headlines and the radio commentators' foreboding voices predicting ruin and damnation no longer filled me with fear. I was absolved from the tyrannies of every day life, and the house stood still. I suddenly understood how much a worried, overworked, frenzied attitude had upset my home, my work, my relationships. This female could be a rasping shrew in a few more years. Snappy temper when in a rush, anger at interruptions and stupidities, criticism of everything and everybody — but here, quiet and prayer had brought me a heavenly calm. I had simply let go of the problems of living. I had stepped aside to let God handle it. And He was doing a fine job."

How typical of so many of us men and women, — many times to resemble a flywheel! How unlike so many of us to rely on Christ's words to be not overanxious, for our Heavenly Father knoweth and will provide for our needs!

Mr. Swanson was superintendent of a large plant. He was moody, irritable, unfriendly, and had built up a wall between himself and his employees, and, it developed, his family. Then in a rating system it was discovered that his department averaged 24 per cent rejects weekly! He personally rated only 40 per cent on temper, 48 per cent on ability to delegate authority and averaged 70 per cent on 20 other leadership qualities. He should have averaged 85-90 per cent for a man guiding some 500 other men. Looking at his study of himself, he drew some uncomfortable conclusions. He was asked about religious faith. "I haven't prayed for 17 years," he said. He also confessed that he had studied for the ministry, became disillusioned and quit. Ever since he had blocked off his life from religious ideas and power. *But he came back!* The results of a changed mind in Christ can now be seen in this rating of Democracy in Action, Inc., that made the factory study: 80 per cent temper control (up 40 per cent), 89 per cent delegating authority (up 41 per cent), rejects are down to 4 per cent, and he now has an overall average in leadership of 92 per cent!

Charles Darwin, author of "Origin of the Species" set forth the thesis that species could be improved only through natural selection.

On the bleak shores of Patagonia lived wild and ruthless savages of Indian blood. Several missionary landings had ended only in the cannibal pots. At last, however, successful landings were made, and after a brief fifteen years of Christian teaching, these amoral tribesmen were docile and peaceable, living good moral lives in family and tribal ways.

It is said of Darwin, that when he heard of this he became a regular and life-long contributor to the missionary society that sent out these missionaries.

"Be ye transformed by the renewing of your minds!"

Primitive religions used the blood of sacrificial bulls or goats on their altars to expiate their sins. The Jews used the Pascal Lamb. Its blood (in which was thought to reside the life) was poured out in sacrifice and a cross made on the doorpost of each house in symbol that God had "passed over" the destruction of His people. Jesus said: "I am the Good Shepherd. The Good Shepherd lays down his life for the sheep." The language of the Cross is, "Behold the Lamb of God that taketh away the sins of the world."

Overcome By Good

Christ saves us not from physical death but from something that is intimately connected with it: the fear of the unknown, the fear of the unrighteous man as he meets the Holy God, the dread that this transference from one world to another shall harm us and show up our weakness, sins, and shame, as to us shall be meted out Divine judgment and eternal punishment. If we are saved from *this,* physical death matters not at all. St. Paul rightly said, "The sting of death is sin, but thanks be to God who giveth us the victory through our Lord, Jesus Christ!"

Christ saves us by laying down His Life for the sheep. The Cross is the symbol of the worst that men can do. Evil in men killed the Son of God. But the Cross is also a symbol of the power of God, for in it we see the worst that man can do transformed into the best that God can do. Evil is overcome by good, the hate of men by the Love of Christ, the death of the body by the life of the spirit. The earthly Jesus dies. The Risen Christ reigns forever.

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Our Faith In The Holy Spirit

On Pentecost Sunday, May 28th, the communists of Eastern Berlin are scheduled to make a demonstration advance on Western Berlin. The allied forces of Western Berlin have announced that they will use peaceful methods to withstand the advance, but if these fail, they will use machine guns to break up the demonstration. The latest news stories indicate that despite the threats, the German communists still intend to make their advance.

Pentecost is the day when Christians think of the power of the holy spirit. Pentecost for the Berlin communists this year will be the day when they will think of the power of communism. It poses quite a problem!

The situation immediately indicates the conflict between the materialistic concept of power versus the spiritual concept of power. Communism is set to put on a show of its strength; Christianity has no particular plan of demonstration except through the military forces of the Christian nations, so far as the Berlin observance is concerned. Pentecost is a Jewish feast of harvest; it is a day when thanks to God should be given for the first fruits of the harvest. For the Christian, Pentecost is the day when a moving spiritual revival took place among those who followed Jesus, and the spiritual power of the day was clearly understood by all who were present. It was the unite concern of the people for the improvement of the da in which they were living that made it possible fo God's power to become immediate and real on th day.

It is not quite true to say that the materialist is blin to justice; nor is it true to say that he is not concerne with security. The trouble with the materialist that he cannot understand that "all these things" a added once the kingdom of God becomes a person conviction. The power of the holy spirit is to b found in its demonstration of God: it is not just good feeling — it is God at work among men. Th holy spirit is justice, it is bread, it is security, it is th way of God made clear among men.

Frankly, we are disappointed in this month's stud booklet entitled "Our Faith in the Holy Spirit"* an we doubt whether too many laymen making the stud will find answers to their questions concerning th vital subject. What we hope, however, is that in th discussion groups there will be an experiencing of th reality of the Holy Spirit. We learn our faith b experiencing our faith, and no time in modern hi tory has been more opportune than this for individu understanding of the nature of the Holy Spirit i human conduct.

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*"Our Faith in the Holy Spirit," The Advance fo Christ and His Church, 740 Rush St., Chicago, Il

Why Not Be Specific?

The two statements from the Methodist Counc of Bishops printed in this issue will be of interest t all Protestants. The bishops did an excellent piec of work in clarifying the damaging work of M John T. Flynn and his book called "The Roa Ahead." The bishops leave much to be desired i their statement concerning the Methodist Feder tion for Social Action.

Our criticism of the statement on the Methodi Federation is chiefly that it fails to be specific. Th bishops make it clear that they have no authorit over the Federation and they also make it clear th the Federation never has spoken officially for th church. They even speak kindly of the Federatio in a few places, but then discount their kind remark by saying: "We deplore and sharply disagree wit certain positions taken and statements published c late in the Federation's official *Bulletin*." Why l it hang there! Do the bishops approve of Mr. Stanle

igh's attack on the Federation? Do the bishops disprove of the Rev. Jack McMichael, the Federation's nly full-time executive? Do the bishops condemn eir colleagues who hold membership in the Federation? Do the bishops join in Mr. High's smear Boston University School of Theology and its dean, r. Walter G. Muelder?

Certainly their statement on Mr. Flynn was specific nd named names; why did the bishops avoid this rategy when dealing with the Methodist Federaon? Surely our bishops have a duty to be more pecific if they are to discuss the Methodist Federaon for Social Action — an organization which they emselves recognize as one of importance since its rganization in 1907. Are we to be left in doubt by he bishops as to whether or not they approve of Staney High's position? Nine million people read the *Reader's Digest* smear of the Methodist Federation, nd we believe that we have a right to know the mind f our episcopal leaders on such a matter.

Thanks To The "Reverend Vic"

Every once in a while one of our Methodist minsters receives an honor which brings pride to his ntire denomination. Tomorrow evening, May 4th, he Rev. Victor Sawyer, pastor of the Wollaston Methodist Church, Quincy, Mass., will be feted by his fellow townsmen at a $4.00 per plate dinner in the largest hall in town. The mayor is chairman of the affair. The service clubs, the schools, the firemen, the war veterans, representatives of the Roman Catholic churches, the Jewish community, the Protestant churches, the Scouts, and just about everybody in town is on the committee. Parson "Vic" and Mrs. "Vic" have served Quincy for 22 years and they are to receive an ovation from the town and a gift which will enable them to make a complete tour of the United States.

There is something in this story that makes every Methodist proud. We believe that any minister "worth his salt" really *lives* in the community he serves. As part of a connectional church a parish minister is often tempted to be anywhere but where he is appointed to serve; he finds various denominational board activities attractive and is often tempted to avoid his local responsibilities in order to serve elsewhere. "Vic" Sawyer has had the unique ability to live and move in Quincy, and still be of inestimable value to Methodism at large. He is a "regular customer" at all Methodist gatherings: the Boston Methodist Social Union, the ministers' meetings, the denominational meetings called by his district superintendent and his bishop, the numerous committees of the New England Annual Conference and the youth affairs and youth institutes. Yet with all of this, the mayor of Quincy says, "He's one of Quincy's finest citizens and he has responded to hundreds of appeals throughout the city. . . . I think it's a grand idea to say 'thanks' to 'Reverend Vic,' as most of us know him."

At least 1,000 people are expected to be at the affair in Quincy tomorrow night. When Parson and Mrs. Sawyer stand to receive the ovations, the citations, and their gift, we want them to know that many more thousands of fellow-Methodists will be vicariously sharing all of it. Thanks to the "Reverend Vic!"

Recognition Of China

The fundamental problem of recognizing a totalitarian government is the same whether it concerns Spain, Russia, or China. Last week 68 church leaders, all of whom have been related to the foreign missionary program in China for 20 years or more, urged top government officials to begin negotiations for early U.S. recognition of China's Communist government.

The missionaries reasoned that the Communists actually constitute the government of China's mainland; that the people of China have accepted the Communist government; that U.S. recognition of China would not imply this nation's approval of the Communists but would provide a way of carrying on relations between the two governments; that the majority of American missionaries desire our nation to recognize the present Chinese government; that recognition would imply that the U.S. is aware of the changing social pattern in Asia; that refusal to recognize the Chinese government hampers the activities of our educational, medical, social, and relief work now existing in China; and that further refusal to recognize the Chinese Communist government drives China more and more into the hands of Russia and militates against all Christian missionary work.

We cannot disregard the reasoning of these seasoned missionaries. The British, when they recognized the People's Republic of China some few months back, used almost the very same reasoning, although they went further by citing the need for economic relations between their country and China. The question for us to decide here is whether or not we want the Christian message to continue to be preached behind the silk curtain?

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For May 14th.

Topics Copyrighted by the International Council of Religious Education.

DOES GOD LOVE AMERICA ? HOSEA 11: 1-4, 8-11.

What is a Nation ?

The prophet Hosea spoke to Israel as a nation. The prophets of Israel did not talk to individuals when they pointed out the sins of Israel. Hosea, like other great prophets who spoke in the name of their God, considered their nation as something real and living with a distinct personality. It could sin and it could also be godly and obedient to God's laws.

In this most tender and personal manner Hosea spoke of God's relation to Israel; — "When Israel was a child, then I loved him." Continuing in this vein Hosea quoted these kindly words bearing upon God's relation to Israel; — "I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them."

To the Jews we may justly ascribe the major development of the idea of nationalism in the ancient world. Experts who write history along national lines will freely admit the great contribution of the Jews to the idea of nationalism. It was so strong that the devout Jew based his own personal immortality upon the continuity of his nation. He might almost say, — because my nation lives I shall live also.

Never before in all of man's long sojourn on this earth has nationalism cut such a figure as it cuts today. It outranks religion in every land and if you doubt this take the American flag out of any church next Sunday and leave the Christian flag in its accustomed place. If the church is open for the next Sunday, reverse the process and take out the Christian flag and leave the American flag in its accustomed place. The major heresy and infidelity of this age is that of doubting the existence of a *nation* and not a denial of the existence of God. If you crave martyrdom, become subversive; atheism is too slow a process.

How America Merits God's Love

For the time being we are going to be silent about the sins of America. As one who is an American citizen and who can sing with scant melody but great affection — "I love thy rocks and rills, thy woods and templed hills," I am not going to list our sins as a nation. I never scalped an Indian nor skinned the soil. I was not around when we are reputed to have stolen Texas nor made the Louisiana Purchase. If we have "lost Asia," I did not mislay her. I am, however, not shirking my part of any skullduggery my national leaders perpetrated. I have told all the recreant Americans I could catch up with that I think they are sinners. If I could get the ear of a national leader who can change some things in our domestic or foreign policy as of today, I would split his ear drum with loud and raucous protests.

For the sake of the record and because I believe there are too many calamity howlers selling howls by the hou on the radio and in the press and from the pulpit, — am going to list some things in which a just and righteou God could take great pleasure and which might well meri his love.

Millions of people came to America since the first In dian set foot on this acreage we now call the United State of America. Some came from jails and others were ben on adventure or escape. Others came in ships with thi slogan on their ship's prow — "Come Over Into Mace donia and Help Us." The destination turned out to b Massachusetts or Florida when the ships landed their hu man cargo. Then came the years which grew into cen turies, and behold a mighty land made up of refugees, dis placed persons, and little people with large hope in thei souls. If there is anything like the United States as "hu manity's last best hope," let us have the name of the plac quickly. If God reads the history he writes, he could b fairly well satisfied with his handiwork in these Unite States. So far so good, — with due allowance for th weakness of the flesh of human beings.

God and America's Present Activity.

If God loves us, and I believe he does, he can find muc that is loveable about us right now when we are reputed ly losing every thing, including our souls. If God read Pravda or is hiding behind some iron curtain he migh get a wrong impression of us as a nation. If Uncle Sam is really "Uncle Shylock" it is because of humanity's prone ness to hate its benefactors. We are not driving har bargains with prostrate peoples. Who has been sending cows and heifers to Europe? What nation ever built a T. V. A., but the U. S. A.? What victorious nation eve fed its former enemies? *Where* is the Berlin airlift an why do we feed Germans who twice were defeated by ou allies and ourselves?

It is high time we read Lincoln's Gettysburg Address — and learn and take to heart these noble words about ou nation which have been to a large measure translated int mighty deeds; — "A new nation, conceived in liberty an dedicated to the proposition that all men are create equal."

Maybe we have not always been right in our foreign relations and dead wrong in the way we have treated minorities in our own nation. But we are a nation of human beings and in the main and by and large and mostly in particular, we merit and deserve the love of God.

And while we are listing the subversive voices in this land of ours I am not overlooking the religious words of false prophets. When they regale us with the doleful prophecy that unless we repent on some particular night of the list of sins they mention we will perish as a nation in two or three years , it is time to turn off the radio. And it borders very closely on blatant blasphemy to select Russia as the nation chosen of God to destroy us for our sins. The Kremlin would like to hear that sort of talk in these United States but it does not sound like Hosea.

The Church Secretary

ANNA L. STEPHENS

"What are you doing now?"

"I'm working as church secretary."

"Church secretary! ? ? What's that? Do you mean you're writing the preacher's letters for him?"

"No, I'm the *church* secretary and not merely the pastor's secretary. Of course, I take his dictation and transcribe his letters but that is only a small portion of my work."

"What else do you do?"

Many times I have been asked such questions by church members and friends. Recently the president of the Woman's Society of Christian Service of the Erie Conference wrote to me and asked if I would summarize the work of a church secretary or suggest some Methodist literature to which she might refer to answer the questions that were coming to her from church women as well as from young girls who were making their vocational selection. I inquired of my present and previous pastors, the executive secretaries of both the Erie and Rock River Conference Boards of Education, of the director of the Methodist Student Foundation in Evanston, Illinois, of the Methodist Publishing House in Chicago and Nashville. I have yet to locate any literature that is published by our church telling of the work of church secretaries.

So now, I will try to answer these inquiries by giving church members a quick survey of the church office, as well as suggesting to prospective church secretaries the opportunity for service in this interesting field.

Each business, organization, or club must keep records if it is to operate efficiently. The first records we think of in a club or organization are the membership records. Have you ever stopped to think how much time and effort is necessary to keep a mailing list for a church of 300 members accurate and up to date? Members are constantly moving; periodically, new members are being added either by transfer or profession of faith; others die or transfer to a church in another community; young people leave for college or to work away from home; and others are marrying — all of these changes require corrections on the permanent membership records and mailing lists such as the woman's society, men's club, youth fellowship, and college students. A church of 300 members may have an average of six or eight corrections each week which would mean 25 or 30 corrections each month. If none had been made for a period of six months the reader can readily see what this would do to the accuracy of the church's records.

That is just what happened to the membership records of the first church in which I worked — only a few corrections had been made over a number of years and according to the conference records there were 1,200 members. After a thorough checking (which required many, many hours of telephone calls, letters and personal contacts to try to locate people, current addresses, and married names), we were able to list only 900 members! What had happened to the other 300? Some had been dead for years; some had transferred to other churches; others had moved away and joined other churches without asking for a transfer; some could not be located; and still others said that they had been inactive for so long that they no longer considered themselves members and asked that their names be removed. That church was paying Conference Claims on members it did not have because its church records were not accurate. The saddest part of all was that not all of the new members who had been received by transfer or by profession of faith had been recorded on the membership records. Here I would like to pause for a moment before you criticize your pastor for not keeping better records. Remember that he is human and his intentions were the very best, but with the press of other matters he neglected to record certain entries, thinking that he would do it later.

It Paid To Hire A Secretary

Larger churches find it difficult to secure a volunteer who has the time and the willingness to devote from five to ten hours a week keeping the financial records of the church. I know of the financial secretary in one church of over 800 members who wanted to cut the distribution of the individual contribution envelope boxes from 300 to 200 because it was too much work for him to take care of! After that church hired a secretary and gave her the responsibility of the contribution envelopes, she had so many requests for envelope boxes, along with those she supplied for the new church members and students, that in less than three years the church was using over 600 boxes of envelopes.

Each week she posted the individual contributions on quarterly statements. At the end of the quarter the statements were totaled and mailed to the members. The mailing of the quarterly statements (which hadn't been done for several years in that church) was a very healthy matter for it was discovered that the members were contributing $500 or $600 more annually than the treasurer was receiving. The money apparently was disappearing sometime between the time the member put it on the collection plate and the time the treasurer opened the envelopes and counted the money for deposit. Several precautionary measures were inaugurated by the finance committee and within the next year the situation ceased to exist. They had no idea how long this had been happening nor how long it would have continued if their members had not received their quarterly statements and then called the church office to rectify the errors. It paid that church to hire a secretary! The contribution records along with the treasurer's books were kept in the office by the secretary. This provided a convenient and central location for all records. They were then available in the church office for the finance committee, the official board, and the minister, but not for public reference.

Other church records requiring continual attention and care are those of births, baptisms, marriages, and deaths. A progressive congregation will also want to keep a scrap book of church events to include newspaper articles, pic-

tures, Sunday bulletins, literature, and pamphlets published by the church. The importance of baptismal records of the church was keenly felt during the past war when employers were requiring prospective employees to furnish them with certificates of birth to prove both their age and citizenship.

The church calendar is the clearing house for church usage and events. Well do I remember the cold winter evening on which two church school classes had each planned a tureen dinner. When the second class arrived and found the one small dining room of the church bulging with the members of the other class, there were some surprised faces. The officers of the second class had neglected to check with the church calendar!

The Pastor's Right Hand

Besides keeping records, the church secretary can be the "right-hand" of the pastor. She can relieve him of many time-consuming details such as answering the telephone, taking messages and making appointments. She can type his letters, sermons, and reports and arrange the weekly bulletin, either sending it to the printer or mimeographing it. If the church sponsors a weekly or monthly newsletter, she can be of great assistance in working out the details for it, seeing that all articles are included and that addresses are correct. The time-consuming job of addressing envelopes (unless the church has an Addressograph machine), gathering the sheets if there are more than one sheet to the newsletter, folding the copies, inserting into envelopes, then sealing and stamping the envelopes will keep one busy for several hours. If it is a large mailing it may take a couple of days with "time-outs" allowed for interruptions such as telephone calls, being receptionist to the people who come in for appointments with the minister, taking out-of-town visitors through the church, and occasionally being a witness to a marriage ceremony.

A church secretary frequently does office work for various organizations. It may be the mimeographing of a program for the year's activities of the Woman's Society of Christian Service or an Easter play presented by the youth fellowship, an announcement of a missionary speaker from China, or tickets for a supper being served by one of the church school classes. Notices of meetings are often sent out through the church office with the corresponding secretary of the group being responsible for making the arrangements with the church secretary.

While the actual duties and requirements of a church secretary vary as much with the needs of each individual church as they do with each minister serving the church, typewriting ability is a basic need and shorthand is most desirable. A church secretary should be a consecrated Christian, neat in appearance, pleasant in disposition, and able to cultivate a sense of humor. She must have patience and a thorough liking for detailed work. She must be courteous at all times to all people. She should be familiar with Methodist terminology; she should know the relationships of the minister to the district superintendents and bishops; and she should understand the territorial divisions of jurisdiction, area, conference, district and subdistrict. She should also be acquainted with the church school literature and know where it can be ordered. Membership in The Methodist Church is desirable.

The office hours vary according to the church and th minister, but a full-time secretary usually puts in fror 30 to 50 hours each week in the office. The salaries com pare favorably with those of other office positions. Th salaries start from $1,200 -$1,800 a year and go up to $2,20 $2,400 a year. At the General Conference of 1948, a per sion plan was established for the church's lay employee Its provisions and benefits are listed in Paragraph 1658 c *The Discipline* as follows:

Contributions:

"Any employer may become a participating employe by indicating its intention so to do on appropriate form provided therefor, and contributing to the fund annua ly . . . a sum equivalent to not less than six per cent c the amount of compensation paid to its lay employees du ing each calendar year. . . .

"Each participating employer shall deduct from th compensation of its lay employees at the time such com pensation is paid, . . . a sum equivalent to not less tha three per cent. . . ."

Change of employment:

"If any participating lay employee removes his or he residence to a foreign country, . . . such participating la employee's credit in the fund shall remain therein unt the retirement of such participating lay employee.

Retirement:

"When a participating lay employee becomes sixty (60 years of age or at any time thereafter, he or she may re tire, or the participating employer may retire him or her In the event a participating lay employee becomes totall and permanently disabled prior to sixty (60) years of ag and shall furnish a certificate of a physician to such effect such participating lay employee may retire at the then at tained age, or in the event a participating lay employee' health is impaired or he or she is disabled, in the sol judgment of the participating employer, then the partici pating employer may retire such participating lay em ployee. Upon such retirement of a participating lay em ployee, voluntarily or involuntarily, there shall be paid t the participating lay employee an annuity on the basis o the aggregate amount of moneys standing to his or he credit on the books of the fund upon the date of retire ment, according to the table of annuity rates for such pur pose in current use by the Illinois Corporation for th fund.

"At the time of retirement of a participating lay em ployee, such participating lay employeee may request, sub ject to the approval of the Illinois Corporation, that an an nuity be paid to him or her and his or her spouse or t some other person as joint tenants with the right of sur vivorship. . . ."

Death:

"A participating lay employee shall have the right t designate a beneficiary of the aggregate amount of money standing to his or her credit on the books of the fund i the event of such participating lay employee's death prio to his or her retirement. . . ."

Termination of employment:

"In the event the employment of any participating la

mployee shall be terminated prior to his or her retirement, the aggregate amount of the contributions made by ach participating lay employee, together with the interest redited thereon, shall be returned to the participating lay mployee, and thereupon such participating lay employee hall have no further interest in or claim upon the fund; *rovided,* however, that if the contributions required to be nade in 3a and 3b shall have been made by and for such articipating lay employeee for a period of ten years or nore, then upon the termination of employment of such articipating lay employee the participating lay employee nay elect to allow his contributions to remain in the fund ntil he or she attains sixty (60) years of age, in which vent the contributions made by the participating employer on account of such participating lay employee shall kewise remain in the fund, and when he or she attains xty (60) years of age, the aggregate sum standing to the redit of such participating lay employeee on the books f the fund shall be used to provide an annuity for such articipating lay employee on the same basis as set forth n 6a and 6b.

"In the event the employment of any participating lay mployee shall be terminated and the Illinois Corporation hall return his or her contributions, as provided in 8a, he contributions made by the participating employer which stand to the credit of such participating lay employee, together with the interest credited thereon, shall emain in the fund."

Of those churches which have considered the possibilities of employing a church secretary and have hesitated because of the extra expense of a secretary's salary to the budget, I would ask: "Would you manage a private business with an operating budget of $10,000 or $50,000 by having a half dozen or so of your customers do your office work in their homes — or would you hire one individual to do all of the work for you in one central office?" In the January 5, 1950 issue of *The Christian Advocate,* Mr. Lawrence T. Heron in his article on "Press Relations" asks this pertinent question: "Is it easier to raise a budget in a vigorous and growing congregation that knows what is going on in the church, or in an uninformed congregation that manifests spiritless defeatism and penny pinching? Is it easier for a congregation to grow and expand its operations in a community that is kept conscious of its constructive activities, or in a community that barely is aware of a few diehards still clinging to the old church building?"

The Public Relations Agent

A church secretary can help put the public relations of your church in the foreground of your community life. Stories and articles placed regularly in the local newspapers create goodwill by informing the community of the church's activities. Monthly newsletters from the church office can render a valuable service in informing and educating the members and constituents. People talk about what they know and the more they know about church activities and projects, the more they will become interested and take part in them.

The type and extent of education of church secretaries varies. Some members of the vocation have only a high school education with no specialized training for secretarial work, but possess a liking for details and a desire to serve. Several church secretaries have entered church work from purely business backgrounds. One had been in law and insurance offices prior to her employment with the DeKalb Church. Another had a business and a musical background. Her success with a teen-age church school class prompted the minister to invite her to work in the church office and later organize a junior choir. She has since taken many courses offered by The Methodist Church on the various phases of church work — especially in religious education. Still another had worked for the United States Department of Interior. Yet another is a graduate of Wellesley College and has her master's degree in music from Northwestern University. She has been an active church member and has filled in as secretary several times during summer vacations. After graduating from Commercial College, I had been employed both as a secretary and as a cost accountant. Epworth Methodist Church in New Castle, Pennsylvania, needed office help in organizing a debt amortization program. Upon the suggestion and recommendation of the executive secretary of the Board of Education of the Erie Conference with whom I had worked in youth institutes, an invitation was extended to me to fulfill church secretarial duties there.

Skill-Knowledge-Poise-Character

The Rev. R. Merrill Powers, executive secretary of the Board of Education of the Rock River Conference, has suggested the following qualifications for a church secretary:

"First, a church secretary must be a typist, and in that regard, an expert in spelling and English composition, and if she also takes dictation the bells of Heaven will ring.

"Secondly, the more she knows about the church the better. This isn't to suggest that she can in any sense of the word displace the pastoral leadership of the church but it is to point out that she is the leader's right hand. . . .

"Third — human relations — by this I mean an intangible sense of fitness of everything that you do, that there is nothing in the church but somehow is within the frame of reference of the Christian religion. The way you answer the telephone, the manner of greeting visitors, of dealing with questions, even of writing letters, will make or mar the friendly attitude that we want to develop on the part of our folks.

"Fourth — and it's probably most important of all — is the element of Christian character. To be a church secretary requires infinitely more than to be a secretary in any commercial organization. The French have a word, 'coleur,' which says almost what I mean — that something done about a church is tinted pro or con by the person who does it, hence the necessity of Christian character."

Directors of Christian education are often asked to keep the office records as are sometimes the church deaconesses.

A church secretary is an intermediary between the minister and the congregation and her duties vary according to the minister, the needs of the church and her ability to adjust to the demands with which she is confronted.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY New York

Wyoming Annual Conference

Harry E. Brooks

The 99th Annual Session of the Wyoming Conference met in Tabernacle Church, Binghamton, N.Y., from April 12th to the 16th, with George H. Phillips as pastor-host. Bishop A. Frank Smith presided assisted by Bishop Lloyd C. Wicke as lecturer, Resident Bishop Fred Pierce Corson representing the Board of Education, and Bishop Titus Lowe representing the Methodist Committee on Overseas Relief.

Earl V. Tolley, superintendent of the Binghamton District, read the District Superintendents' Composite Report, showing 85,878 members, a gain of 1959, with total givings of $1,968,800. Storehouse Tither's Associations had been active; World Service givings had advanced $18,561 to a total of $166,458. The Booth Festival offerings for the Children's Home were the highest ever — $19,794.

"Sky Lake-Pastor's Pension" Fund was 76 per cent completed, this year's givings totaling $104,477. One thousand persons were registered at Sky Lake last season.

Church repairs totalled $436,814 with $37,648 paid on old indebtedness. Sunday school enrollment leaped forward by 2475 to total 48,147. Received on Profession of Faith — 3,179. Deaths totalled 923.

The Board of Education startled the conference when it announced a Sky Lake Camp for older people over 65 years of age, June 7th to the 10th. A mortgage burning will be held at the camp on May 13th with Bishop Corson presiding. The conference trustees reported $671,680 in the fund for the benefit of Conference Claimants. The annuity rate was set at $30, and supply years will be counted in figuring annuities.

The conference accepted a goal of 5,227 accessions on Profession of Faith for the ensuing year. The minimum salary figures were set at $1800, $1900, $2,000 for married ministers, according to the number of charges and children. For single men—$1,700, $1,800 $1,900. The World Service funds were divided 70 per cent for general benevolences and 30 per cent for annual conference benevolences. The superintendents' salaries were set at $4,800 with $1,500 for travel and office expense.

The Rev. Dr. Ralph W. Decker was appointed as president of Wyoming Seminary, which has an enrollment of 830 and has completed a building program totalling $1,337,000. A conference project for founding a home for the aged was deferred, the matter being referred back to the committee for further study.

Seven hundred and fifty young people heard Bishop Lloyd C. Wicke speak on "Mind Your Own Business" at the Saturday night banquet. At the ordination service on Sunday afternoon, after which 17 youths dedicated themselves to the Christian ministry, 260 other young people came to the altar dedicating themselves to Christian life work. The young adult rally on Saturday was attended by 350 persons to hear Dr. J. W. Haywood of Washington, speak.

The Board of Education banquet was attended by 163 persons who heard Dr. Ralph Decker speak on "Challenges of Christian Education." The banquets of Drew, Boston, Syracuse and Wesleyan alumni were well attended. The laymen's sessions were in the charge of G. W. Lewis and addressed by Dr. H. T. Schipps, lay leader of the New Jersey Conference.

A committee was appointed to study the possibility of adjusting the time of the year for the annual conference. The Historical Society was authorized to prepare for the centennial of the conference in 1951, with the publication of an up-to-date history and the preparation of an historical pageant.

The next meeting of the Wyoming Conference will be held in Central Church, Wilkes-Barre, Pa.

BINGHAMTON DISTRICT

Earl V. Tolley, superintendent

All appointments in N.Y. except as indicated

Apalachin-Little Meadows	W. L. Martin
Athens-Litchfield, Pa.	G. E. Youngs
Berkshire	M. Gardner
Binghamton	
Boulevard Church	M. J. Dodd
Centenary	W. P. Webb
Chenango Street	J. H. Smith
Fairview	C. W. Hoag
High Street	F. Zaffiro
Oak Street	M. E. Freelove
Ogden	R. J. Hawks
Plymouth	H. J. Skeirik
Tabernacle	G. H. Phillips
Brookvale	F. V. Thomas
Campville	To be supplied
Candor-Germany Hill	R. G. Walker
Castle Creek-Glen Castle	C. C. Volz
Chenango Bridge	R. C. Havens, Jr.
Choconut Center-West Chenango	G. D. Beers
Endicott	
Central	A. B. Foote
First	L. W. Bouton
St. Paul's	R. E. Grover
Endwell	S. Little
Flemingville-Fairfield	C. W. Miller
Gibson Corners-Waits	H. M. Savacool
Great Bend-Hallstead	W. B. Horvath
Harford-Harford Mills	R. Gibb
Hawleyton-Conklin Forks	R. A. Sta
Hornbrook-Ghent	J. H. Dickerso
Jenksville	M. Gardne
John City	F. F. Freema
Assistant	W. L. Kelle
Kirkwood	W. P. Web
Lisle (Fed.)	R. Gran
Lockwood-Barton	N. Campbe
Maine-Nanticoke	C. H. Gilbe
Marathon-Killawog	K. Kingsto
Newark Valley	W. H. Proc
New Milford-Lakeside	R. Hi
Nichols-Lounsberry	A. T. Roge
Nimmonsburg-Itaska	R. V. Grahar
Orwell, Pa. (Fed.)	B. Swe
Owego	H. M. Savaco
Rome, Pa.-North Orwell	B. Swe
Sayre, Pa.	F. J. Pieplo
Spencer (Fed.)	R. Chalme
Texas Valley	K. Kingsto
Tioga Center-Smithboro'	E. C. Georg
Triangle	A. R. Burk
Union Center	H. E. Smit
Vestal	L. A. Wee
Vestal Center	H. J. Skeiri
Warren Center, Pa.	S. H. Boy
Waverly	W. J. Dubric
Westover	J. R. Penne
Whitney Point-Willet	D. Davi

ONEONTA DISTRICT

Roy T. Henwood, superintendent

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Cooperstown	T. J. Ston
Coventry	W. B. Howar
Davenport-Davenport Center	J. E. Mille
East Worcester	F. W. Churc
Edmeston	L. M. Davi
Greene-Smithville Center	D. A. Dawso
Guilford	C. D. Butle
Hale Eddy	H. B. Willet
Harpursville	C. J. Sabi
Hartwick	G. J. Becke
Lanesboro, Pa.	W. E. Bart
Laurens	A. V. Antwerpe
McLure	F. B. Dod
McDonough	G. B. Grave
Middlefield	To be supplie
Milford	P. N. Pitche
Morris-Garratsville	C. J. Dempse
Mount Upton	A. J. Skeiri
Mount Vision	G. J. Skeiri
North Fenton	J. Hilber
New Berlin	J. A. Fisk
Norwich	T. G. Swale
Oneonta	
Elm Park	G. C. Summerso
First Church	H. C. Buckingham
Otego	L. W. Hove
Ouaquagh	C. J. Sabi
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South Sterling	H. C. Roof
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Courtdale-Larksville	D. R. Morgan
Dallas	F. W. Reinfurt
Duryea	R. C. Havens
East Lemon	P. L. Hulslander
Evans Falls	A. Backus
Fairdale-Rush	R. Rader
Falls-Mill City	E. L. Brehm
Forty Fort	E. F. Singer
Huntsville	D. R. Morgan
Kingston	
Dorranceton	L. S. Elliot
First Church	C. W. Phillips
Lehman	F. K. Abbott
Luzerne	L. E. Pitkin
Maple Grove	H. G. Kiesell
Mehoopany-Eatonville	W. S. Jones
Meshoppen	B. J. Ridgeley
Montrose	F. W. Connell
Moosic	F. W. Kooker
Mountain Top-Albert	C. L. Andrews
Nanticoke	C. C. Chayer
Pittston	
First Church	Russell Lawry
Saint Paul's	K. V. Gompert
Plains	H. R. Harrison
Plymouth	C. H. Harris
Shavertown	R. D. Yost
Skinners Eddy	R. H. Beane
Springville-Dimock	R. H. Fichter
Trucksville	R. T. Webster
Tunkhannock	P. L. Hulslander
Wanamie-Alden	W. H. Davies
West Nanticoke	W. A. Weber
West Pittston	G. S. Howe
Wilkes-Barre	
Abbott-St. Andrews	E. M. Greenfield
Central	H. E. Thompson
Derr Memorial-Bennett Memorial	R. Crounse
First Church	N. W. Clemens
Firwood	G. R. Savige
Parrish Street	W. B. Gritman
Wyalusing	R. E. Sheehan
Wyoming	G. A. Roberts

Special Appointments

Graves, Norman B., superintendent of Wyoming Conference Children's Home. Decker, Ralph W., president, Wyoming Seminary. Schaff, Clyde A., executive secretary, Conference Board of Education. Williamson, Ralph L., field representative, Rural Institute for Religious Workers.

Left Without Appointment to Attend School

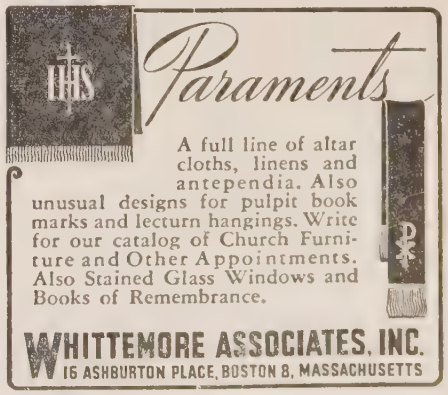
Ault, James M. Bevan, John M. Jay, Grover B. Johnson, Ralph E. Harrison, Joseph S.

Chaplains With Armed Forces

Brown, William J. Coward, Robert D. Dodson, Lavere A.

Supernumerary

Lowry, Esdras H.



The Council Of Bishops Speaks

Statements adopted by the Council on April 20th, in Cleveland, Ohio.

"The Road Ahead"

There has recently come from the press and widely distributed over this country, by methods clearly belonging to the techniques of propaganda, a book entitled "The Road Ahead" by John T. Flynn. The book is an attempt to criticize what the author feels is a strong drift toward socialism in this country. It is not the function of the church to defend or espouse any particular economic theory or system but rather to evaluate every system in the light of the mind of Christ and the Christian ethic.

Whatever anyone may think about other parts of Flynn's "Road Ahead," Chapter X, entitled "The Kingdom of God," is so full of errors and misrepresentations that any fair minded American reader cannot escape the conclusion that the author is ignorant of the matters with which he deals in this chapter or that he is wilfully mishandling material for the purpose of creating confusion and suspicion in the ranks of church people throughout this country.

No statement on religious issues can be properly understood apart from the background of the author and the sources from which he draws his information or misinformation. Mr. Flynn does not reveal an intelligent understanding of the approach of American Protestantism to current social and religious problems. His incompetency as a critic of the Federal Council is revealed by his acknowledged indebtedness for his statements to an intemperate and unreliable book written by a man who was deposed from the ministry of the Presbyterian Church in the U.S.A. The literary company that he thus keeps is doubtless responsible for the low ethical quality of his manners in dealing with the Christian personalities whom he attacks.

The chapter is so full of garbled errors and manifest inaccuracies that it would be futile to try to refute them all in the brief compass of this statement. The chapter protests that "it is not an attack on religion or any organized church," but with strange inconsistency moves at once into a blast of emotional, illogical and almost libelous criticism of the Federal Council of Churches of Christ in America and certain distinguished churchmen who have been prominent in its life and ministry. Fundamentally, what Mr. Flynn is attacking is not an organization but an idea. In his effort to defend the sanctity of uncontrolled capitalism, he attacks by innuendo and personal invective the leaders of the churches of America whose denominations are officially united in the Federal Council in a sincere and fearless effort to apply the principles of the Christian gospel to every phase of our economic, social and community life. We wish it definitely understood that this Council of Bishops believes in the Federal Council and looks upon it as an indispensible agency of the churches in bringing the united voice of Protestantism to a distraught and divided world. It is not to be expected that every utterance of the Federal Council would meet with the approval of every member of our church or every member of this group of bishops. However, all official declarations are arrived at democratically and represent a conscientious effort to speak the mind of the participating denominations. Methodism's historic support of the Federal Council is a record of which we are proud.

In one particular respect this Chapter X is grievously offensive to us. By words revealing dense spiritual dullness and the most amazing carelessness in handling facts, the author singles out two eminent Methodist ministers as the particular objects of his criticism. These men are Bishop G. Bromley Oxnam and Dr. E. Stanley Jones. If any defense of these outstanding and trusted leaders of our Church were attempted it might give to someone the impression that the attacks upon them were taken with seriousness by their colleagues. These men have our abundant confidence and we take a justifiable measure of pride in the outstanding contribution which they are making to world Christianity.

The Methodist Church believes in fair play in public relations. It revolts against any effort to regiment the mind of its members. It seeks to exercise that spiritual freedom which alone is the pathway into the truth upon which must be built at last the true and eternal kingdom of God.

The "Pink Fringe"

The Methodist Church takes pride in its achievements in the field of social action. It has always held that it had a divine obligation not only to call men and women one by one to repentance and faith in the Lord Jesus Christ but also to serve as an instrument of God's will to define and defend those moral and spiritual standards which undergird Christian society. Such convictions have through the years made us the enthusiastic champions of movements which ever seek the reconciliation of our divided society, the removal of prejudice and hate, the cementing of the bonds of brotherhood, the exalting of God as the Father and Ruler of mankind and Christ as the Saviour of all men. We believe that God wills that all men be free to work out their destinies in a just society amid conditions favorable to the abundant life. We seek to be universal in our outlook and ministry without becoming partisan or political.

The pioneering of The Methodist Church in the field of social justice is evidenced by the Social Creed which came out of the mind and heart of the church as early as 1908 and which has become a kind of Christian Magna Charta for the churches of Protestantism. In line with the spirit pervading this Creed, the bishops of the church declared in their most recent Episcopal Address, "We are determined that free preachers, occupying a free pulpit, preaching to free laymen in a free land, shall proclaim the freeing truth of the religion of Jesus."

The address of the Council of Bishops to the General Conference in 1948 made unmistakedly clear the position of The Methodist Church concerning communism: "We reject communism, its materialism, its method of class war, its use of dictatorship, its fallacious economics, and its false theory of social development; but we know that the only way to defeat it permanently is to use the freedom of our own democracy to establish economic justice and racial brotherhood."

We have recently received communications of various sorts from devoted and loyal Methodists in many sections of the church making inquiry as to the Methodist Federation for Social Action and its relation to The Methodist Church.

The Federation was organized in 1907. Across the years, it has counted in its membership some of our most distinguished Methodists and loyal Americans, and has made notable contributions in the field of social justice. The Federation, however, is not and does not claim to be an authorized agency of The Methodist Church. It is a voluntary and independent organization. It is not responsible to the church. It does not speak for the church, and over it neither the General Conference nor the Council of Bishops has jurisdiction.

We are reliably informed that the executive committee of the Federation has recommended to the Federation's membership that the word "Methodist" be dropped from its title. We commend this action. Should this recommendation be approved, it would, in our opinion, clarify in the public mind the

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independent nature of the Federation.

We deplore and sharply disagree with certain positions taken and statements published of late in the Federation's official *Bulletin*. Many months ago, members of the Federation initiated actions which have made clear their similar judgment.

Our position as bishops in the church affords us unusual opportunity to know the mind and character of our Methodist people. We are convinced that no group of American citizens can be found possessed of a more stalwart loyalty to our Christian ideals and the evangelical emphases of Protestantism.

These are days of fierce perplexities. Enormous forces have been released in the world which challenge our faith and courage. We Methodists must not allow hysteria and fear to rob us of confidence in our leadership nor divert us from our task. We therefore summon both ourselves and our people to a new consciousness of God's power; to quickened insight by which we are made increasingly aware of human need; to a more constructive Christian statesmanship through which the Gospel may be preached in language all can understand, with a thorough going application of its ethic to all the affairs of the world's life.

At The Heart Of Democracy

(Continued from Page 3)

white and colored, because some day
a few white and colored individuals
may choose to marry each other?"

Or one hears statements like these: The Jews control the wealth and industry of the United States; Jews control the press and other channels of public opinion; all Jews are communists; Jews are internationalists, hence unpatriotic, undesirable citizens. If one wants a documented answer to accusations like these, he need only to read the conclusions published by *Fortune* Magazine in its issue of February, 1936.

It is because of prejudice, founded upon misconceptions and errors and falsehoods, that discrimination and segregation and violence have resulted. It is because of prejudice that people are compelled to live in slums; in Chicago, for example, 70,000 colored people living in one square mile where only 35,000 are supposed to live. It is because of prejudice that Negroes are assaulted and lynched. It is because of prejudice that Roland Hayes was brutally beaten and thrown into jail (during the summer of 1942) because he interceded quietly with the manager of a shoe store regarding discrimination against his wife. It is because of prejudice that Dr. Ralph Bunche refused the post of Assistant Secretary of State, because he didn't want his three children to grow up in Jim Crow Washington, D. C.

Mind you, the people we are talking about are not aliens; they, too, are Americans, whose birthright is "life, liberty, and the pursuit of happiness," not only because they are Americans, but because they are human beings and the children of God.

Against these distressing symptoms, and the prejudice which makes them possible, we who are concerned about democracy must steadfastly set ourselves. It is the obligation of our citzenship both in the United States of America and in what we are pleased to call the kingdom of God.

What is most needed, if this is to be done, is to substitute understanding for prejudice. Such understanding always involves social imagination. There is a word for it: empathy — which means *feeling into* another person's life and situation.

"I do not ask the wounded person
how he feels; I myself become the
wounded person."

The conclusion to which we come is this: We must live together. That much at least is certain.

The question then is not, Shall we live together or not live together?, but rather *How* shall we live together? As enemies, always suspicious of each other, misunderstanding each other, fearing each other? Or shall we live together as brothers, concerned for the welfare of each other and for the democracy of which we are all a part?

The fate of "the American dream" depends upon the answers which we make to these questions.

New Hampshire News

The Methodist Church in Littleton recently celebrated a centennial beginning March 26th and ending on Palm Sunday. The Rev. Claude E. Adams, pastor of the church, opened the occasion with a sermon on the theme, "The Changeless Christ in a Changing World." During the week there was a fellowship supper and an informal program on Tuesday and the Centennial Pageant on Friday, directed by Miss Frances Ann Johnson. Concluding the week of celebration, Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, gave the Palm Sunday address at the Littleton Church.

The Penacook Methodist Church had a service of re-dedication on Palm Sunday evening with Bishop Lord as the principal speaker. The Rev. Stanley Sprague is the pastor of the church. Renovation of this church followed damage caused by a bolt of lightning which struck on July 31st of last year.

Nursery clinics have been held in nine centers of the New Hampshire Conference with Mrs. R. C. Scott of Earleville, Iowa, as resource person and discussion leader. With the help of the Rev. C. Walter Frye, conference executive secretary of Christian education, the district superintendents and a staff of volunteer workers, these clinics met to consider nursery work in the local church, books and material available for nursery workers, resource material, audio-visual material, and mimeographed lists of children's books.

New Hampshire youth will hold their first annual M.Y.F. convocation at the Baker Memorial Church in Concord, May 6th and 7th. The theme will be "Jesus' Way — Our Way Through Church and Christian Vocation." An extensive program has been planned, including a two hour panel discussion on Christian Vocations. Every member in every M.Y.F. in the conference is entitled to attend.

Dr. John Hoon, pastor of Wesley Methodist Church, Springfield, Mass., addressed the Union Lenten service in the South Congregational Church in Concord on March 15th.

The address of the Rev. Roger W. Thompson is American Missionary, Navy 3923, F.P.O., San Francisco, California. Mr. Thompson formerly held pastorates in Rochester, Bethany, and Bethel.

The Methodist church in Hinsdale burned to the ground on March 3rd after serving the community for 75 years. The fire started in a store on the block adjacent to the church and upon discovery had already made considerable inroads upon the church. The Rev. Herbert Cooper, pastor of the church, stated that the insurance is insufficient for rebuilding.

The Claremont Methodists recently held a Musical Hour with more than 200 in attendence. Mrs. Ruth Silver and Mrs. Frederick Haubrich directed the junior and senior choirs, assisted by Paul O. Mason, tenor, and Mildred Nichols LaPanne, soprano. Dr. Leroy W. Stringfellow, pastor of the church, presided.

District Superintendent Fred E. Fox was the speaker for the Union Lenten service held March 22nd in the Methodist church at Newport.

Protestants In Cabinet

A report from Manila says that in the Cabinet of the President of the Republic of the Philippines are four outstanding Protestants. The head of the Social Welfare Bureau is a Methodist; the president's secretary, the man who writes his speeches, is a Methodist; the city councilor who is doing the most to push housing for the thousands of squatter families in Manila is a Protestant; Dr. Jorge Bocobo, ex-president of the University of the Philippines, and an ex-Justice of the Supreme Court, and now heading up the commission to modify all civil and criminal law is a Methodist.

New Hampshire Conference

Groveton Methodist Church
Groveton, New Hampshire

Wednesday, May 10th — 9 a.m., Board of Ministerial Training and Qualification. 10, Board of Conference Claimants. 11, Commission on World Service and Finance. 12, Conference Relations Committee. 3 p.m., Organization of Conference: Greetings from the village of Groveton, the Episcopal church and the host church; response by Bishop John Wesley Lord; reports of district superintendents. 5, Adjournment. 5:30, Dinner at Episcopal Parish Hall. 7:30, Communion Service and Conference Memorial Service, Bishop John Wesley Lord delivering the Memorial Sermon; the Rev. Robert Treganza presiding.

Thursday, May 11th — 8:30 a.m., Devotions. 8:45, Business Session, adjournment at 10:45. 11, Prophetic Hour, the Rev. Harold Ray Brennan, speaker. 12, Adjournment. 12:30 p.m., Luncheon. 2, Business Session. 3:30 Speaker, the Rev. Emerson Smith. 4, Recess of 10 minutes. Commission on World Service and Finance, Commission on Sustentation. 5, Adjournment. 5:30, Dinner. 7:30, Evening worship, Dr. George A. Fallon, speaker; the Rev. J. Norman Barrett, presiding.

Friday, May 12th — 8:30 a.m., Devotions. 8:45, Business session. 10:45, Recess. 11, Prophetic Hour. 11, Conference Executive Board of W.S.C.S. meeting in Epworth Hall. 12, Adjournment. 12:30 p.m., W.S.C.S. Banquet. 1:30, Business Session. 3:30, Recess of 10 minutes. Reports. 5, Adjournment. 5:30, Dinner. 7:30 Evening Worship, Dr. George A. Fallon, speaker; the Rev. George A. Wolverton, presiding.

Saturday, May 13th — 8:30 a.m., Devotions. 8:45, Business Session. 10:45 Recess. 11, Prophetic Hour. 12, Adjournment. 12:30 p.m., Luncheon. 2, Business Session. 3:30, Recess. 3:40, Business Session. 5, Adjournment. 5:30, Laymen's Banquet. 4, Reception to the Ladies at the Grange Hall. 8, Conference Entertainment.

Sunday, May 14th — 10 a.m., Conference Love Feast. 10:40, Meet at the Legion Hall. 11, Morning Worship Service, sermon by Bishop Lord, the Rev. Lewis H. Moulton presiding. 12:30 p.m, Luncheon. 3, Ordination of Deacons and Elders, Reading of the Appointments by Bishop John Wesley Lord. Adjournment.

CHILDREN'S DAY BUSINESS IS NOW IN FULL SWING

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Ministers Disapprove

A majority of the 69 Methodist ministers meeting at an annual graduate seminar at The American University, believe that Congressional anti - Communist investigations should "afford greater protection to the accused." The remainder expressed the feeling that such problems should be left to the FBI and administrative agencies.

Representing churches throughout the country, these and other opinions on the state of national and world affairs were expressed in answer to an attitude test conducted by Professor Robert T. Bower, American University sociologist.

The majority view the international scene without alarm, but 63 per cent of them believe the United States is not dealing intelligently with Soviet Russia. A majority, on the other hand, said our foreign policy is "fairly intelligent," and they overwhelmingly agreed that "the United States and Atlantic Pact nations" hold the balance of world power today.

Their opinion was almost evenly divided over aid to Europe. Half of them wished a continuation or an enlargement of the ECA program while the others felt its operations should be curtailed or abandoned. Most of them favor the State Department's "Point Four Program" for assistance in technical and economic development abroad. They consider South-East Asia "the main trouble spot in the world today," but ministerial opinion was evenly split in answering a question on our recognition of the Communist regime in China.

In general, the world is "now headed towards a confused state somewhere between peace and a war of annihilation," according to the pastors who chose this middle ground between answers which would indicate "an era of peace" or "almost total destruction" for the future.

Answering a question, "of all living Americans who is best suited to serve as president of the United States," Senator Arthur Vandenberg (R., Mich.) was their choice, followed by Stassen, Eisenhower, Dulles and Senator Paul Douglas (R., Ill.). Nearly half of the Methodist group named Gandhi as the "greatest person produced so far in the 20th century." Other selections were Franklin D. Roosevelt, Woodrow Wilson, Winston Churchill and former President Herbert Hoover.

Television won ministerial approval when 80 per cent of the seminar group said its effects "will probably be socially beneficial." Their opinion was exactly divided between radio and newspapers when they were asked which gives the "most reliable presentation of news."

Nearly 70 per cent of the pastors are against compulsory health insurance, and the attitude test shows that three-fourths of them favor a national FEPC. Federal aid to education should include "aid to no church schools" according to 98 per cent of those questioned.

This is the sixth annual meeting in the nation's capital sponsored by The American University and the Commission On Ministerial Training of The Methodist Church. Seminar headquarters are located in the Shoreham Hotel. Meetings with Vice-President Barkley, members of various foreign staff, members of Congress and government officials were planned for the three day program.

Kagawa Touring Germany

BERLIN (RNS) — More than 4,000 persons crowded into the Berlin-Town-Missionary Church in the American sector to hear Dr. Toyohiko Kagawa, famed Japanese Christian leader, speak on the theme, "What Has the Cross of Jesus Christ Done for My Nation?"

Dr. Kagawa, who is on a tour of Europe, described the persecution of Christians in Japan until the first translation of the Bible in Japanese appeared and "Japan finally learned to respect and esteem its moral values."

He declared that "it is only through a profound spiritual life that Japan can recover" from the war.

Dr. Kagawa later repeated his address at the nearby Passion Church. He previously addressed several gatherings in western Germany. At Dusseldorf he urged the Missionary Society of the Rhineland to "send German missionaries to Japan, as they are especially esteemed in my country."

Carries Easter Service To Shut-Ins

The glorious strains of Easter music made glad the hearts of the shut-ins of the Centralville Methodist Church of Lowell, Mass. A month ago the church purchased a wire recorder; this was made possible through the efforts of all church members, and through a special supper given by the W.S.C.S. On March 26th the entire Sunday morning worship service was recorded as a test pattern. This service of March 26th was filed away in the historical records of the church.

On Easter Sunday morning as the congregations lifted their voices to sing of our

risen Lord, the wire recorder was slowly ecording the wondrous music and words of ie Christian's faith in the empty tomb and nmortality. During that following week the astor, the Rev. Donald D. Douglass, took ne recorder into the homes of the following nut-ins: Mrs. Sarah Willey, age 93, the oldst living member of Centralville Church and onfined to a convalescent hospital; Mrs. Cora Villey, 65, confined with a long illness; and Mrs. Lois Fifield, 70, a bed-ridden member. As the four choirs of the church, cherub, junor, intermediate and senior choirs, sang "He s Arisen" and "They Have Taken Away My Lord," Easter carried a deeper meaning this ear to these folks who are unable to go to a hurch service. As the words of the sermon ell on their ears telling of our risen Lord nd our faith in immortality their hearts were trengthened again with joy and gladness in heir living Christ.

Not only these shut-ins thought this Easter o be a spiritual awakening, but to the people f Centralville Church, who made possible his service, Easter became a real symbol of Christian love.

Alaskan College

CLEVELAND, Ohio — American Methodism may be joined by other Protestant groups in establishing a Christian college in Alaska, it developed here at the first meeting of the denomination's Alaska Christian College committee.

Ernest W. Peterson of Portland, Oregon, the commission's chairman, announced that a sub-committee had been named "to initiate discussions with other denominations working in Alaska through the Home Missions Council of North America." The committee of 12 represented the episcopacy, home missionary and educational agencies of The Methodist Church.

Today 11 petitions from communities within the Territory desiring the college were reviewed. Most of the larger cities in Alaska offered free sites. Action on these offers was deferred due to the possibility of the project becoming interdenominational.

"It is heartening to discover that 33 of the 106 annual conferences in the United States have already pledged support to this project through the denomination's four-year program, the Advance for Christ and His Church," Mr. Peterson said. The total pledge to date is understood to be $522,000 toward a two million dollar fund, half of which would be expended for buildings and half retained as endowment.

During discussions with other interested denominations, Mr. Peterson stated that "The Methodist Church will continue to raise funds for an institution of higher education in Alaska."

A recent survey by church leaders to ascertain the need for and interest in the establishment of a Christian liberal arts college in Alaska revealed widespread enthusiasm for the project by newspapers, parents of young people, business and civic leaders. Scores of high school youth expressed the hope that the new college would be ready by the time they were eligible for matriculation. Government officials have warmly endorsed the project.

In pioneer days Methodists founded at least seven colleges in territories which later became states, Dr. John Gross of Nashville, Tenn., stated. Dr. Gross made one of the surveys which led up to the project.

Members of the Alaska Christian College committee include Bishop A. Frank Smith, resident in the Houston, Tex., Area of The Methodist Church, president of the Division of Home Missions and Church Extension; Bishop Gerald Kennedy, resident in the Portland, Ore. Area of The Methodist Church, whose episcopal area includes the Territory; Dr. Earl R. Brown, New York, executive secretary of the Division of Home Missions and Church Extension and his associate secretary, Dr. Elliott Fisher of New York; Dr. W. Vernon Middleton, Philadelphia, executive secretary of the Section of Church Extension; the Rev. P. Gordon Gould, Philadelphia, director of work in Alaska and secretary of the committee; H. C. Snoke, Philadelphia, treasurer of the Division of Home Missions; Ernest W. Peterson, Portland, Ore., former chairman of the Western Jurisdictional Council; Dr. John O. Gross, Nashville, Tenn., executive secretary of the Division of Educational Institutions of the Board of Education; Mrs. W. R. Brown, East Aurora, N.Y., and Mrs. E. Paul Todd, Tacoma, Wash., members of the Division of Home Missions; and Mrs. A. C. Johnson, Bowling Green, Ky., vice-president of the Woman's Division of Christian Service and chairman of the Home Department.

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Making the Most of Summer

It will be a pity if we let the spring flowers disappear before we have started our wild flower list for the year. In New England the procession is on in full swing, with a few dropping by the wayside. People who are returning from the South and from California have a list which is the despair of less traveled folk.

For a real treat these spring days read "Spring in Washington," by Louis J. Halle, Jr. (William Sloane Associates, Inc., N.Y.). The publishers tell us that the price of wolfram in Turkey was not, even in war time, as important to Louis J. Halle, Jr., as the leafing-out of the trees or the arrival of a hermit thrush.

Our flower list should begin with a plant that we will not care to collect, but which is really very pretty to look at; the skunk cabbage which pushes its leaves through the snow sometimes as early as January.

Children, in fact all of us, will add to our list almost daily with bloodroot, violets, and on through dandelions, buttercups and daisies.

Elusive plants are the most fun as we tramp through needle-carpeted pine woods and come upon the mocassin flower or its sister the showy lady's slipper. Then comes the thrill of finding, in a rich swamp or a damp woods, a lovely yellow lady's slipper.

Better make the most of the countryside this year. We may have the experience of the man who was riding with a 70-mile-an-hour driver. Suddenly he saw

"An old dirt road that climbed a hill
Winding up at its own sweet will."

He called his friend's attention to it and this was the response:

"Oh, that, he grinned, Give thanks while you may,
Next summer they're taking the hill away.
I turned for a parting glimpse too late,
We were miles away in another state."

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PERSONS

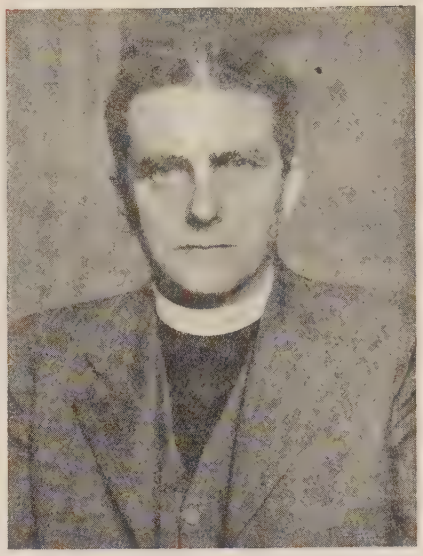
Roland Hayes is the featured soloist at the Town Hall concert of the First Methodist Church of Needham Heights, Mass., at 8 p.m. on Wednesday, May 3. The church choir of 40 voices will sing, under the direction of Walter Greenwood, a group of early madrigals. Mrs. Florence Flanders will be at the piano. Proceeds from the concert will go toward the pipe organ to be installed in the new church edifice.

In a total of 137 new members received into the Marble Collegiate Church, Fifth Ave. and 29th St., New York City, on Sunday, April 23rd, were 8 former members of the Roman Catholic faith and two former members of Jewish Synagogues. Of this total, 35 were received on confession of their faith, 37 on reaffirmation of faith, and 65 by letter of transfer from other churches. Those by letter came from 15 Protestant denominations. Approximately this number is received at each Communion service.

Funeral services were held on Saturday, April 22nd for Mrs. Caddie Adreina Ridout, wife of the Rev. Daniel L. Ridout, superintendent of the Dover District of the Delaware Conference of The Methodist Church. Mrs. Ridout never recovered from injuries suffered in a fall on the ice in Wilmington, Del., on Feb. 22nd, where she was attending a meeting of the Delaware Conference Board of Education, in which she served as director of children's work for a number of years. She is survived by her husband and two children, Vivian Ione and Daniel Lyman, Jr.; her mother, Mrs. Georgia Washington; two sisters, Mrs. Ethel Hubert of Wilmington, Del., and Mrs. Claudia Thomas of Princeton, N. J.; and a brother, Robert H. Washington of Wilmington.

Mrs. Mary Spaulding of Colebrook, N. H., passed away on April 12th at her home on Park St. The funeral services were held at the Colebrook Methodist Church, with the Rev. Bunyan McLeod officiating. Mrs. Spaulding was a member and officer of the Colebrook church. For many years she attended the New Hampshire Conference as lay delegate and was well known throughout the conference. She is survived by a son, Neil T. Spaulding.

The Rev. J. Kirkwood Craig, minister of St. James Methodist Church, Manchester, N. H., will preach the commencement sermon at Upper Iowa University on May 28th. Dr. Craig was graduated from this school in 1909 and this is the third time he has been honored by an invitation to preach at the commencement exercises. He received the honorary degree of Doctor of Divinity at the commencement of 1924. Dr. and Mrs. Craig will make the trip by automobile.



The Rev. Bryan Green, rector of Birmingham, England, and noted missioner, will conduct a nine-day mission at Mechanics Hall from Oct. 29th through Nov. 6th, 1950. This mission is under the auspices of the Episcopal Diocese of Massachusetts as their share in the Presiding Bishop's Program of Evangelism and the Evangelistic Advance Program of the Federal Council of Churches. Bishop Norman B. Nash and Suffragan Bishop Raymond A. Heron invite members of all churches to attend the mission and to share in this vital Christian experience.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, gave a stirring address to 1800 men at the Second Annual Protestant Men's Fellowship Breakfast held on Sunday, April 16th at 8 a.m. at the North Shore Center in Lynn, Mass.

The Rev. Willard I. Shattuck, retired member of the New England Conference, recently spoke at the men's club meeting of the Netherwood, N. Y., Federated Church. Mr. Shattuck makes his home in Salt Point, N. Y.

Early 'Outdoors' Service

Camp Hill, Pa. (RNS) — Mt. Calvary Episcopal Church here has established an 8 a.m. Sunday service for spring and summer golfers, motorists, and others who want to get out of doors early.

The Rev. John N. Hill, rector, announced the special "outdoors" early sermon, "with only the gentle admonition that followers of these fair weather pursuits rise a bit earlier to attend."

"With the weather turning warmer that old urge to the green starts stirring again," he said. "There's nothing better than being out on the golf course, bathing in the beauty of nature. That is, after we have been to church to worship God who gave us the beauty of nature."

Mount Pleasant, Iowa — The inaugura tion of J. Raymond Chadwick as the 20tl president of Iowa Wesleyan College will b held on the campus on May 11th. Dr. Vir gil M. Hancher, president of the University of Iowa, will deliver the main address. Th charge to the new president will be given b Bishop Charles W. Brashares of Des Moines Dr. Chadwick received his A. B. degree fron Ohio Wesleyan and his Ph. D degree fron Boston University. He was elected to Ph Beta Kappa and won the Frank Howard Fel lowship to study at Oxford and the Uni versity of Berlin. He worked with Dr. Rich ard Raines, now a bishop, at Hennepin Ave Church in Minneapolis, Minnesota, as an as sociate pastor, and then served the First Meth odist Church, Appleton, Wisconsin, for sever years.

The Rev. Ram Dutt of Bareilly, India, ha recently completed graduate studies at Bos ton University and is seeking opportunitie to speak before church and youth organiza tions about the work of Christian missions i India, before he leaves this country for Indi about June 15th. Mr. Dutt is in a positio to lead discussion groups on subjects concern ing the relationships of religion to psycholog and psychiatry. He is an ordained minist of The Methodist Church and was professo of religious education and Old Testament i Union Theological Seminary, Bareilly, Indi from 1942 until 1949 when he came to th U.S. for graduate study. From August o 1949 until this last January, Mr. Dutt wa assistant chaplain at Boston State Hospital

The Rev. Hiram C. Weld, minister of Elm Park Methodist Church in Scranton, Penn. will receive an honorary doctorate at th commencement exercises of Simpson College Indianola, Iowa on June 4th.

The Rev. and Mrs. Reginald B. Nichol of The Weirs, N.H., became grandparent this winter, when a son, Christopher Cov Wren, was born to Mr. and Mrs. Carl U Wren at Rochester, N.Y. on Jan. 9th. Mrs Wren is the former Barbara Nichols.

Roland Hayes, celebrated concert singer has accepted an invitation to join the faculty of Boston University's College of Music, a artist instructor in voice, it was announce by President Marsh on April 26th. Mr. Haye will work closely with a small group o selected students, guiding them toward con cert careers.

On Easter Sunday an altar setting consist ing of a large brass cross and candlesticks wa dedicated by the Rev. Fred E. Fox, Northern District Superintendent, at the Methodist church in The Weirs, N.H. The cross and candlesticks were presented by Mr. and Mrs. Edward F. Simpson in memory of thei mothers, Mrs. Isabelle Simpson and Mrs.

rah Metcalf. Pulpit hangings which pro-de a background for the altar setting were ven by Mrs. Louis Heinis and Mrs. Edward Simpson. The memorial was received for e church by Mr. Dorritt Sallies, chairman the board of trustees. At this service the astor, the Rev. Reginald B. Nichols, received r. and Mrs. Simpson and six other persons to the membership of the church.

Mrs. Myrtle A. Otto of Lowell, Mass., idow of the late Rev. Charles S. Otto, mem-er of the New England Conference, entered e New England Deaconess Hospital for bservation, on April 24th.

The Methodist Publishing House will cele-rate its 160th Anniversary at a special ser-ice at 8 p.m., Tuesday, May 9th, at Old St. George's Methodist Church, Philadelphia, enna.

Officers elected for 1950-51 for the Council f Bishops of The Methodist Church are: resident, Bishop J. Ralph Magee of Chicago; ice-president, Bishop Arthur J. Moore of At-anta; secretary, Bishop G. Bromley Oxnam f New York.

Dr. Nolan B. Harmon, book editor of The Methodist Church, is visiting Methodist work n England in the interests of The Methodist Publishing House. He will also visit Belfast, Edinburgh, Brussels, Frankfurt, Zurich, and Geneva.

The Northeastern Jurisdiction College of Bishops has elected Bishop W. Earl Ledden of Syracuse, N.Y., to serve as president, and Bishop Lloyd C. Wicke of Pittsburgh, Penna., o serve as secretary.

Alexander H. Graham

Lester L. Boobar

The Rev. Alexander H. Graham, 67, minis-ter of the Berwick Methodist Church in the Maine Conference since 1944, passed away at the parsonage on April 12th after a long illness. Born in Boston on Dec. 17, 1882, Mr. Graham was educated in Boston schools, Princeton University and Gordon College of Theology and Missions. During the first World War he served as a Y.M.C.A. secre-tary and then became a supply pastor in the Maine Conference, entering the conference as a member in 1922, when he was ordained. On April 17, 1923, Mr. Graham married Jen-nie Theobald of Randolph, Me., who sur-vives him.

He has served as pastor at Kezar Falls, Randolph, Wilton, Boothbay Harbor, Corin-na, Monmouth, Gorham, N.H., Brunswick and Berwick, all in the Maine Conference. A member of Tremont Lodge, AF & AM, Southwest Harbor, and of Boynton Chapter OES, Monmouth, Mr. Graham was always interested in community enterprises and or-ganizations.

Funeral services were held on April 15th in the Berwick Methodist Church. Sharing in the services were the Revs. M. Gerry Plum-mer, Brunswick; J. Reid Howse, Kennebunk; Alfred G. Davis, Kittery; Frederick L. Perry, Berwick; and Lester L. Boobar, Portland Dis-trict Superintendent. Interment was in the Evergreen Cemetery in Berwick.

Pontiac For Colbys

On April 12th, the Rev. and Mrs. Richard Colby of Wellfleet, Mass., were surprised by parishioners and friends with the gift of a new 1950 Pontiac in appreciation of their work in the Wellfleet and Eastham Meth-odist churches since 1946. Serving on the committees which made the gift possible were Henry W. Carlson and Howard Pickering of Wellfleet; Mrs. Charles Gunn and Mr. and Mrs. Harold Cole of Eastham.

As a part of the presentation speech, the following quotation represents the spirit of the gift: "This spontaneous demonstration by the people of the communities is in appreciation of your work among them, and is their way of showing that you know the Christ you serve."

Missions Conference To Join Council

Philadelphia (RNS) — The 56-year-old Foreign Missions Conference of North Amer-ica voted here to dissolve and surrender its functions to a foreign missions division of the National Council of Churches of Christ in the U.S.A. to be formed this fall.

By a vote of 76 to 7, with three absten-tions, delegates to a special executive meeting here reversed a stand taken by the confer-ence at its annual sessions in January, 1949. At that time 51 delegates favored joining the council and 63 opposed the move.

The oldest and largest co-operative agency of Protestant churches, the conference is the last of eight interdenominational organiza-tions to vote to turn its functions over to the new council.

A move to have the vote made unanimous at the closed meeting here was ruled out of order by Mrs. Hugh D. Taylor, of the Wom-en's Missionary Society of the United Church of Canada, conference chairman, who pre-sided. She said such an action would be a "needless affront to those who voted against the merger in the secret balloting, probably following instructions given them by their church boards."

The Foreign Missions Conference has a constituency of 99 church boards and agen-cies, representing 54 Protestant denomina-tions, plus a scattering of independent foreign mission groups.

Twenty-seven denominations will go into the new National Council as full members, while 44 denominations will participate in

EVENTS

the foreign missions division as it takes over the FMC functions. They represent churches with 32,000,000 members.

Five small denominations may affiliate later, while five others, the largest of which is the Southern Baptist Convention, are not expected to participate, according to Dr. Wynn C. Fairfield, FMC secretary.

Criticizes Flynn And High

Columbus, Ohio (RNS) — Delegates rep-resenting 50,000 Ohio Methodist youth con-demned recent writings of John T. Flynn and Stanley High as "immoral attempts" to "de-grade certain Christian gentlemen and in-stitutions."

A resolution criticizing the two authors was drafted at a meeting here. It will be sent to the Methodist Council of Bishops. The resolution was directed at statements in Mr. Flynn's book "The Road Ahead," and a re-cent article by Mr. High in *Reader's Digest*.

"We, the elected delegates of the 50,000 Methodist Youth of the Ohio Conference," the resolution said, "hereby reaffirm faith in the spirit of Christ which is naturally opposed to any ideology, be it communism, capitalism, or otherwise, which denies the law of love working in all human endeavors.

"In recognizing this position we look with abhorrence on the insipid fascism represented in the immoral attempts of John T. Flynn and Stanley High to degrade certain Chris-tian gentlemen and institutions. Such mis-representations are the greatest danger in Christianity."

Boston District "Satio"

The Boston District Board of Lay Activi-ties is sponsoring a "satio" — Sit-down-And-Talk-It-Over — at Rolling Ridge, North An-dover, Mass., on May 12th and 13th. After supper at 7 p. m. on Friday evening, the Rev. Dr. G. Ernest Thomas will give an inspira-tional address. The following discussion group program is scheduled for Saturday morning:

"The Story of Methodist Men and Their Organization" — New England Conference Lay Leader James Farr, leader.

"Are We Paying Our Pastors Enough?" — led by Earl Thomson and the Rev. John B. Olds.

"The Commission Form of Official Board" — led by the Rev. Francis Wilson.

"Is Any Progress Being Made in Church Union Through the Mass. Council of Church es?" — led by the Rev. Dr. Frank Jennings.

The closing address of the program will be given by Dr. Thomas, who is a member of the staff of the General Board of Lay Activi ties of The Methodist Church.

The Women Met At Cleveland

Demand End Of Segregation

Cleveland — A resolution calling upon the General Conference of The Methodist Church to rid itself of the "sin of segregation in the organizational structure of the church" was approved by the national assembly of the Methodist Women's Society of Christian Service here.

The resolution urged that memorials be adopted by jurisdictional, conference, district, and local groups in anticipation of action by the church's General Conference.

At present, Negro churches in the denomination are in a separate conference.

Earlier, a sectional meeting had voted in favor of abolishing segregation. At that time, a small bloc representing Southern border states declined to vote at all, and it was anticipated there would be opposition to the resolution when it was presented to the whole assembly.

However, when the resolution reached the assembly floor, it met with no voiced opposition and was passed without a dissenting vote.

In other resolutions the women delegates expressed:

"Unalterable opposition" to the Mundt-Nixon bill as a "violation of the basic rights of freedom of speech and conscience."

Support for the social creed of the church and urged Methodist women to quote its principles where the denomination's social policies and actions are being questioned.

Endorsement of the church's effort to recruit 700 new missionaries in the next two years.

Agreement with the effort to have Methodist women assume their full share of responsibility for displaced persons coming into their communities.

The women further held that "while members of the United Nations are studying codes of law in order to write an acceptable covenant of rights, we must study the issues involved both at home and abroad."

"We must prepare ourselves to make our voices heard by those in legislative bodies so that the ideals of the Declaration of Human Rights adopted by the U.N. are not dissipated in the Covenant," the Methodist women said. "We must be constantly aware that what we do on the local level affects people to the end of the earth."

A World In Revolution

Excerpts from an address by Vera Micheles Dean, Research Director of the Foreign Policy Association.

It has become quite customary in public discussion of contemporary events to say that we are living in a period of world-wide revolution. But few of us stop long enough to inquire into the meaning of this phrase, and to consider just what each of us may be called upon to do if we are effectively to meet the manifold challenges of a revolutionary period.

There is a revolution within the family. With the consolidation of industrial urban society, the family unit no longer suffices to give the individual satisfying opportunities for the full development of his or her abilities. The family often seems to be disintegrating. But actually the family is in the throes of being integrated into the larger framework of the community.

Practical community experience on the "grass-roots level" should help us immensely to grapple with the problems of the revolution that is taking place in relations between nations. As the family no longer encompasses all the needs and desires of the individual, so the nation no longer encompasses the needs of its citizens, linked by ties of trade, and strategic insecurity, and humanitarian concern, to the international community

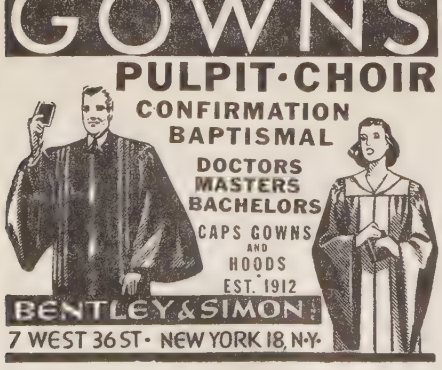
The self-absorbed sovereignty of the nation is no more possible than the self-absorption of the individual. Yet, while we all pay lip-service to the United Nations, our automatic reflex in case of emergency (like that of other peoples) is to seek a way out through unilateral national action. Nationalism remains a strong force, and we are apt to act as if sovereignty had in no wise been affected by the establishment of the United Nations. But when we ourselves feel in mortal danger, as in the case of the atomic bomb, we have been ready to propose that all nations abandon sovereignty in this one field, urging such far-reaching measures as international ownership of the components and means of production of the atomic bomb and abandonment of our veto power in the U.N.

For there is a revolution also in the world economic situation. The United States has succeeded Britain as the world's greatest creditor nation and financial center of the world. Unlike Britain, however, we have until recently looked with disfavor on imports, considering them as unwarranted competition to our domestic products. How soon shall we learn that we cannot sell unless we buy from our customers — that trade is a two-way traffic? Unless we learn this soon, our vast industrial capacity, both actual and potential may become a menace rather than a promise to other trading nations.

But beyond trade, we now see that great revolutions are sweeping the undeveloped areas of the world which, until recently, were dependent areas — colonies of the advanced industrial nations, Britain, France, Holland, Belgium. These revolutions, the end-result of centuries of misery, internal maladjustments and native upsurge, would have occurred even if Karl Marx had not written "Das Kapital" and Lenin had not seized power in Russia. When we hold the Russians entirely responsible for these revolutions, we greatly overestimate the influence of the Kremlin and greatly underestimate our own. For it is we, as missionaries, businessmen, educators, who carried overseas the concepts of change that encouraged native peoples to revolt against colonial rule by the Western powers and against native feudalism. Instead of fearing revolutions in colonial areas we should place ourselves at their helm, and be in the vanguard of reforms, instead of bringing up the rear because of our fear of Russia and communism.

As we measure the full scope of revolutionary movements in colonial areas, we shall realize how important it is for us to harmonize our practice in race relations with our professed ideals. For what once seemed only "the American Dilemma" of relations with our Negro fellow citizens has now broadened out into a world dilemma as we realize that henceforth we must deal abroad not only with a small group of white nations in the Atlantic community, but also with new non-white nations that make up the bulk of the world's population.

Not only race relations, but labor relations as well, have become a litmus test of our intentions and objectives. Throughout the world labor is emerging into a position of power, just as, more than a century ago, the middle class rose to challenge the privileges of king and feudal aristocracy. No government, irrespective of its political label or composition, can now safely disregard the wishes and interests of workers. Some people find this alarming. Yet is this not a natural and desirable result of the gradual extension of democratic opportunities? Fortunate is the land where labor comes to exercise political power without resort to civil strife — by



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eaceful means, not by armed revolt against ie established order.

Jesus, The Great Revolutionist

Excerpts from an address by Bishop G. Bromley Oxnam

Jesus of Nazareth was a non-violent crea-ve revolutionist whose teachings demand ie rebasing and remotivating of the eco-omic life, the repudiation of procedures ised upon physical coercion in the social life, nd the rejection of decisions that seek the naintenance of special privilege in the po-tical life.

The communist admits of no moral law to hich the communist economic order must e subordinated. Too many capitalists are ssuming that what is called "the American ray" or "free enterprise" is the Christian Gos-el and that any criticism of capitalistic pro-edures is therefore blasphemy. Many social-t leaders assume that the collective owner-nip and democratic management of the prin-pal means of production, distribution, and xchange is a full expression of the Gospel.

The church refuses to be silenced by capital-t, communist, or socialist who declares that is particular system shall be free from the udgment of God. Communism is avowedly theistic. There are capitalist advocates who rgue that God is irrelevant to the economic ystem, and hold that there are inexorable conomic laws at work to which all must ow. The result is a battle in the realm of deologies; and energies which should be sed to reconcile the necessities of technology nd the necessity of brotherhood are wasted pon the fields of conflict instead of being sed at the conference tables of co-operation.

We cannot build a moral society by the se of immoral means. The objectives of he moral law must be realized by the use f moral means. The Christian revolution egins in the individual heart. Many are eady to accept the love of God but are un-villing to carry its revolutionary demands nto the social order to the end that equal pportunity becomes the lot of all men and rotherhood becomes a practice rather than platitude.

Self-appointed vigilantes masquerading in patriotic robes ride the national highways nd, like their forebears, contribute to law-essness. Let us turn over to the FBI, an or-ganization in which the nation has confi-dence, the investigation and prosecution of ubversive individuals and organizations. Men who see political advantage in the headlines that follow the wildest charges are themselves contributing to the communist cause, since they divide our people, create suspicion, and divert our energies from those constructive measures that, in realizing justice, make us impregnable to communist attack.

There is at present an attempt to silence preachers and a demand that they center their attention upon the so-called spiritual, thereby becoming chaplains of the status quo, rather than true ministers of Jesus Christ who are to teach the principles of conduct, voice judgment, and herald a new day.

The Christian Pattern For A World In Revolution

Excerpts from an address by Glora M. Wysner, secretary of the International Missionary Council.

No type of revolution can take place in the world unless there is some type of revolution within the individual. There is not time to analyze and discuss revolutions in thinking, in philosophy, in theology, in attitudes of one race to another, in the thinking and planning for social action or government planning. My concern is to speak briefly regarding a pattern, a Christian pattern for one world, whatever type of revolution may be taking place and wherever it may be taking place in the world.

If Christianity does not have the power to transform men and women how empty, how vain, how irrelevant is this very meeting that we are holding here. I believe with all my heart and soul that there is only one pattern for the world today that will really work, one pattern that has within it the power to transform men and women from creatures of lust to people of love, from men bent for material gain to men willing to sacrifice for the good of their neighbor, from the mad race for security to a life of service, from bitterness and hate to understanding and reverence and appreciation of each other. May I leave it to you to go on with the development of this pattern?

I am not going to begin with Christianity on a worldwide scale. I want to begin with Christianity in the individual life, in every local church that we represent. Does Jesus Christ and His way of life hold meaning for us and direction for our daily living in every phase of our life? While I was in England a Communist spoke who had recently become a Roman Catholic. He spoke especially of the demands made by Communism upon its individual members. The question asked at each meeting is, "What have you done to further the cause?"

The Christian church, aware of the strength and vitality that comes to the Christian movement through strong Christian homes, must include in its program definite plans for the building and nurture of the Christian home. How aware are we as we eat our vegetables in comfortable homes of the sharecropper in his unstable family life? The church has a responsibility so to interpret Christianity and to help the individual members of the family to become practicing Christians, whether that home be one of wealth and material influence, whether it be a trailer truck, a cold water flat, or a spacious farm.

Another important phase of the Christian program is the strengthening of lay leadership. We have had some strong lay movements in our own country. I am thinking, however, of the training of lay leadership that will make laymen and laywomen conscious that the total program of the church is their responsibility. The missionary program of the church should not be the responsibility of only a fragment of the church. It should be the responsibility of every member of the Christian church. What are we doing in our local churches to educate the entire laity of the church as to their responsibility in the world-wide mission of the church? What are we doing to train them to become intelligent participants in the missionary work of their church through the local board of missions, through the district conference, and finally through the national board of missions? In order to get a well-trained laity of the church that is concerned with the total program of the church, we need ministers who see the Christian mission of the church as the center of the pattern of their total Christian program.

It makes good reports and fine reading to see the figures and the stories of the expansion of Christian missions, but if the church is to stand the tests of today, if it is to face the pagan ideologies that confront it in Asia, if it is to face the growing material-

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Similarly, the Holy Spirit could not really be another divine "person" as we now use the word, but only the presence of the Spirit of God (personality and influence) in human hearts.

* * * *

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ism that bids for men's first loyalties, then the church must grow deep into the lives of men and women. This takes time and training.

We are horrified when we stop to think of the force mankind can unloose in the world today. The atom bomb has already shown us how destructive man can be. The hydrogen bomb fills us with dismay. Yet the same elements contained within these destructive instruments can be harnessed by man's mind to make for the most creative age for mankind that has ever been known. The elements for destruction or for construction are only safe if the power of Christ controls mankind. We who sit in this assembly hall know the key to the greatest power in the world, the power to transform lives of men and women from sinners to saints, the power that sends man forward to live and to die for a world wherein dwelleth righteousness. The power of Christ is channeled through lives like yours and mine. If there is little power in the world we are to blame. — (Additional news and digests of addresses given at Cincinnati will be printed next week.)

On A Wide Circuit

W. W. Reid

"The Emperor's New Clothes"

Once upon a time, Hans Christian Anderson tells us, there was a clothes-loving emperor, into whose capital city some dishonest weavers moved. They claimed that they had a new and beautiful fabric, so wonderful that to a stupid person or to one unfitted to his position the material would remain invisible. "Ah," said the emperor, "I must have such a suit. I can then find who should be fired, and who are stupid."

But when the dishonest weavers—on whose spinning loom there was no fabric at all — pretended to hold a particularly beautiful sample before the eyes of the emperor, he could see nothing at all. "Am I stupid? Am I unfit for my position?" he asked himself — meanwhile exclaiming how beautiful the fabric was. He ordered a suit made. Then he sent his prime minister, and he in turn his assistants, to view the progress of the tailoring. Each saw nothing; each was in a panic for his post; and each reported the superb beauty of the new fabric.

Came the day for the great parade. It was known that the vainglorious emperor would wear his wonderful new clothing. The emperor stood in his carriage, acknowledging the acclaim of the people, inwardly quaking because he could not see the garment his weavers and tailors had dressed him in that morning. Along the line of march everyone said, "What a splendid new suit!" Yet fear struck at the heart of each: "Am I stupid? unfit for my job?"

Near the end of the line of march stood a man with his little child. As the carriage neared, the child exclaimed, "But the emperor has no clothes on!" Fear overcame the father. . . , but the word was out; and almost involuntarily the people cried out, "It's true! He has no clothes on!" (Exit emperor . . . exit weavers.)

Mr. Anderson wrote no Aesop-morals to his stories, so I don't know what he intended by this tale. But I was reminded of it the other day when a First-Church pastor complained about last year's school graduates who this year offer all kinds of resolutions (and sometimes sermons) to condemn or correct the economic order, the State Department, capital-labor relations, big business, war mongering, unsanitary housing, social injustice — even sin. "What do these theological fledglings know about these matters?" queries the "prime minister" who has been conditioned by a quarter of a century of official boards.

Indeed, every one of us ought every day to offer fervent prayer that we never get too anxious for the retaining of place and of power, too fearful that gross men or ideologies may query our compliance, that we fail to tell even the emperor when his clothes are non-existent. "O God, give me to my last days the honest eyes and the truthful and uncompromising mind of one of these children of thine."

And perhaps we might let youth have a look-see and speak a word of exclamation at some of the gossamer "Christianity" that is sparse covering for the pagan shanks too often visible in much of our local church and community life. Sometime or other the crowd may take up their cry, "The emperor has no clothes on!"

Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

I have had several experiences with poems recently which have given me a kick. A young man in North Carolina borrowed my poem, "I Saw God Wash the World," submitted it to Josephus Daniels' newspaper in a contest which that newspaper runs each month in which they pay $50 for the best poem of the month by a resident of that state. This adopter won $50 with my poem. Many who recognized its authorship as mine sent me letters about it. Mr. Daniels himself, when he discovered the fraud, wrote a letter of apology and asked me if I wanted them to prosecute. I replied that I did not want anything done about it; that I was delighted that the poet liked my poem well enough to want to adopt it.

The very next week a soldier adopted my poem "A Prayer on Every Star," sent it in to a nationally published magazine and sold it to the editor for $100. The only thing he changed about my poem was that he substituted the word "Father" for "Mother" and made it a Mother poem instead of a Father poem. I also got many letters about this adoption of my poem, all of them angry and wanting me to do something about it.

I wrote to each one of them saying that I was flattered that the soldier had liked my little poem well enough to adopt it into his own family; that, perhaps he was already in Europe, so why should I make trouble for him. He had, at least, paid me the compliment of liking my poem well enough to attach his own name to it. The magazine in which it was published wrote offering to do something about it, but I asked them not to do anything. I rather liked the idea that the boy who was going to fight for me and my country had a fondness for my verse.

ABC To Feature Bennett

The 70-voice Bennett College choir, under the direction of Carrie Kellogg Ray, will be presented in nation-wide broadcasts June 25th and Aug. 8th. The programs are a part of a series sponsored by the United Negro College Fund and are being broadcast through the facilities of the American Broadcasting Company.

The June 25th broadcast, featuring a message from President David D. Jones concerning the college's program of education, will be an all-Dett program. The numbers sung will be those written especially for the choir by the late Dr. Nathaniel Dett, world renowned composer, pianist and conductor, who was for many years director of the Bennett College choir.

The programs will emanate from the studios of station WCOG in Greensboro, N. C., and will also feature a transcribed message by Dr. Margaret Mead, internationally famous anthropologist.

The choir, composed of a selected group of 40 voices, is currently on an extensive tour that will include appearances in Charleston, W. Va.; Cincinnati; Delaware, Ohio, Pittsburg; Baltimore; Cleveland; and Lynchburg, Va. At Cleveland they were one of three colleges featured at the national Woman's Society of Christian Service Assembly meet.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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Catholics To Admit Negroes

Louisville, Ky. (RNS) — Three Catholic colleges announced here that their courses will be opened to Negroes. They are Nazareth and Ursuline Colleges for girls and Bellarmine College for boys.

Since 1904 a statute known as the Day Law has prohibited Negroes and whites from attending the same schools. But a recent amendment allows private colleges to accept Negroes if equal courses are not offered at Kentucky State College for Negroes.

A statement by the heads of the three colleges said:

"The doctrines of the fatherhood of God and the consequent brotherhood of all men must be given unqualified expression in these days of universal crisis if the values we cherish are to remain a significant factor in the world of affairs. . . .

"When the right to the intellectual and spiritual development which is the proper concern of higher education is curtailed by the physical accident of race, there is implicit in such curtailment a materialistic philosophy of life which is intolerable in a Christian and democratic society."

A few days later the University of Louisville decided to admit Negroes and close its Negro branch, Louisville Municipal College. One other Kentucky college, Berea, also has voted to admit Negroes.

The Parson Looks At Labor

Clair M. Cook

"The Church and Organized Labor" at Garrett

The Parson has contended on numerous occasions — most particularly in a *Christian Century* article last August — that our theological education ought to make room for some education of our ministers in the area of labor problems, so vital in today's society, preferably including a period of actual industrial participation. We need both some trained church specialists (the Roman Catholic church has many of them) and "direct contact with the worker and his point of view" — impossible to the minister whose entire life has been academic.

In October, the New Jersey Conference of The Methodist Church recommended that "in our theological seminaries there be created specialized departments for study in the field of labor relations, including clinical study" — a phrase which had been used in the article.

Recently there has come word that Garrett Biblical Institute, one of our largest Methodist seminaries, is to have a new course in its second summer session on "The Church and Organized Labor," which the summer school director, Dr. Otto Baab, calls a "pioneering" course which "will be made available to selected ministers and its enrollment will be limited." Leaders will be the Rev. Wahlberg of Dearborn, Michigan, who has had a considerable experience and leadership in church-labor relations; the well-known professor at the University of Chicago, author of "Union Rights and Union Duties," Dr. Joel Seidman; and Dr. Baab, who has been an arbitrator in labor disputes for several years.

Although the course will last only from July 24th to August 25th, it is an effort to bring to active pastors through our seminary program the same sort of thing which Dr. Schwartztrauber of the University of Wisconsin School for Workers has done for several summers. There, the ministers' session has been held in conjunction with union leaders' training work, and some of the same personnel have worked in both groups, which have had helpful exchanges of experience and personal relationships. The Garrett work will be, writes its director, "a standard course conducted on a lecture-discussion-project basis." At the same time, he holds to "the hope that we shall develop a full-fledged program at Garrett in this area. . . . Later on, when leadership becomes available for a more vigorous approach to this field, the addition of the requirement of actual experience in industry for at least a summer will certainly be given serious consideration."

At Boston University, we have had an excellent course (without field trips or industrial participation) offered every other year by Dean Muelder, who has great insight into many phases of labor relations and a detailed knowledge of labor history. At Iliff, Dr. William H. Bernhardt last year conducted a course which brought in nine labor leaders and eight management men to discuss various phases of labor relations, as reported here last November.

The seminaries have begun to face the situation of what Professor Slichter of Harvard calls our emerging "laboristic" society. Let us hope that the movement spreads and grows in significance. As Bishop Oxnam said in the Episcopal Address at Boston, "All too few churchmen see in labor a world-wide movement that means a new social order as truly as the coming of the machine meant the passing of feudalism. This the church must understand."

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Boston Area Calendar

May 3-7 — Maine Conference, Biddeford, Maine.

May 3-7 — Troy Conference, Albany, N.Y.

May 6-7 — Convocation of the New Hampshire Methodist Youth Fellowship, Baker Memorial Church, Concord, N. H.

May 7 — Boston District Young Adult Fellowship, Spring Roundtable, First Methodist Church, Winthrop, Mass., 2:30 p.m.-9:00 p.m.

May 7 — Providence District Conference, Haven Church, East Providence, R.I.

May 7-14 — National Family Week, Theme: "God works through homes."

May 8 — Worcester District Spring Conference. Fellowship Supper and Laymen's Night Program. Wesley Church, Worcester, Mass.

May 10-14 — New Hampshire Conference, Groveton, N.H.

May 10-14 — Philadelphia Conference, Philadelphia, Pa.

May 11-14 — New York Conference, New York City.

May 12-13 — Boston District ministers' and laymen's Retreat, Rolling Ridge.

May 13 — Mass. Christian Youth Council annual meeting.

May 17 — Augusta District W.S.C.S. meeting, Skowhegan, Maine.

May 17-21 — New York East Conference — Brooklyn, N.Y.

May 17-21 — Northern New York Conference, Ilion, N.Y.

May 18-21 — Central Pennsylvania Conference, Harrisburg, Pa.

May 18-21 — Pittsburg Conference, Pittsburg, Pa.

May 19 — Annual meeting New England Conference W. S. C. S., First Methodist Church, Melrose, Mass.

May 24-28 — Central New York Conference, Canandaigua, New York.

May 24-28 — Newark Conference, Park Church, Bloomfield, New Jersey.

May 31-June 4 — New England Southern Conference, New London, Conn.

May 31-June 4 — Genesee Conference, Grace Church, Rochester, New York.

June 3 — Vacation Church School Institute, First Baptist Church, Boston.

June 7-11 — New England Conference, Boston University, Boston, Mass.

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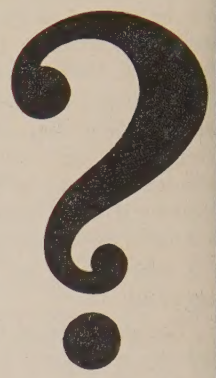

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